



THE EPISTLE TO THE
WHOLE CHVRCH MIL-
TANT, in whatsoeuer part
of the Earth.



O whom could I haue so fitly directed (*Christian Readers*) this Paraphrase of mine vpon the Revelation, as vnto you, who are the very and true posteritie of those Churches, to whom the Booke it selfe was dedicated, and for whose instruction and comfort the said Epistle was endited by the Holy Spirit, and written by that great Theologue I O H N the Apostle, whom our Master beloued deerely? I doubt not but it will seeme strange to many, that any of my aage, calling, and literature, should haue medled with so obscure, Theologicall, and high a subiect: But let my earnest desire (by manifesting the Trueth,) as well to teach my selfe as others, serue for excuse; considering also that where diuers others in our aage, haue medled with the interpretation of this Booke, pressing with preoccupied opinions, onely to wrest and conformance the meaning thereof to their particular and priuate passions; I by the contrary protest, that all my trauailes tend to square and conformance my opinions to the trew and sincere meaning thereof: Which causes mooued me to undertake this worke; not thereby to despise infinite others, who to the glory

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of God, and great comfort of his Church, hath giuen it a great light already, but rather that by oft perusing and dew considering therof, whereto this worke hath led mee, I might be the better acquainted with the meaning of this Booke, which I esteeme a speciall cannon against the Hereticall wall of our common aduersaries the Papists: whom I would wish to know, that in this my Paraphrase upon it, I haue vsed nothing of my owne coniecture, or of the authoritie of others, but onely haue interpreted it, in that sense which may best agree with the methode of the Epistle, and not bee contradictorie to it selfe: The meaning whereof I expound, partly by it selfe, and partly by other parts of the Scriptures, as the worke it selfe will beare witnesse: And therefore this one thing I must craue of our Aduersaries, that they will not refute any part of my Interpretation, till they finde out a more probable themselves, agreeing with the whole context, & cum serie temporum; and where their consciences beare them witnesse that I speake the Trueth, that they will yeeld vnto it, and glorifie God therein, and this is all the reward I craue for my paines. But of one thing I must forewarne you (Christian Readers) to wit, that yee may vnderstand, that it is for the making of the Discourse more short and facile, that I haue made I O H N to be the Speaker in all this Paraphrase; and not that I am so presumptuously foolish, as to haue meant thereby, that my Paraphrase is the onely trew and certaine exposition of this Epistle, reiecting all others: For although through speaking in his person, I am onely bounded and limited to vse one, and not diuers interpretations, of euery seuerall place; yet I condemne not others, but rather allow them to interpret it diuersly, so being, it agree with the analogie of faith, with the methode of the Text, & cum serie temporum, as I said before: for those three being obserued, it may fall out that diuers, diuersly expound one place, and yet all be according to the trueth, and very meaning of the Spirit of God, as may easily be proued by the Text it selfe: For in the 17. Chapter the Angel expounding to Iohn, the seuen heads of the beastes that came out of the Sea, hee saith the seuen heads which thou sawest vpon the beast
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are the seven Hills, and they are also seven Kings: Here ye see one thing is expounded in two very farre different fashions, and yet both true; And therefore let wise men take their choice in these things, observing alwayes these rules I haue spoken of; as specially for example; This Hebrew word Arma geddon in the 16. Chapter and sixt Phiale, although I expound it to signifie destruction by deceit, as composed of ערמא גידון Gnarma & Geddon which may very well agree with the History, because it is the name of the place, saith Iohn, where the wicked being assembled together by the alluring and deceit of Satan, and his three spirits of Diuels to make warre with the faithfull, were all destroyed by God, and so their destruction came, and was procured by deceit; Yet others interpret it to signifie destruction by waters, as composed of חרמא גידון Harma & Geddon, which also may very well agree with the Historie. For waters indeed in this Booke signifie oft many people and Nations, as appeareth by the very Text in the 17. Chapter; And others take it to be an allusion to the destruction that Ioshua made of Gods enemies upon the hill of Mageddon, and therefore to bee composed of הר Har, which is called a Hill and Mageddon, which may also very well agree with the Historie.

And as I speake of this, so I speake the like of Gog and Magog in the 20. Chapter, and of all other ambiguous places in this Booke.

It rests then that what ye finde amisse in this Paraphrase, yee impute it to my lacke of yeeres and learning; and what ye find worthy to be allowed in it, that yee attribute the full praise thereof to GOD, to whom onely all praise appertaineth.

Fare-well.



THE ARGUMENT OF THIS WHOLE EPISTLE.



HIS Booke or Epistle of Reuelation, was called in doubt, as well for the incertaintie of the Author, as also for the canonicalnesse of the Booke it selfe, by sundry of the ancients, and specially by Eusebe; For soluing whereof I need not to insist, since it is both receiued now of all Christians, and also diuers of the Neoteriques, in speciall Beza in his Preface vpon it, hath handled that matter sufficiently already; So that this doubt onely rests now in men, that this Booke is so obscure and allegorique, that it is in a maner vnprofitable to be taught or interpreted; Whereunto I will shortly make answer, and then goe forward to set downe the methode of the same: And therefore to make a deduction from the beginning, let vs vnderstand in what seuerall or principall parts the whole Scriptures may be diuided in; and then which of them this Booke is. How soone Adam being made perfect in his Creation, and hauing the choise of Life and Death, Good and Euill, did by his horrible defection make choise of Death, and cast off Life, and by that meanes infected his whole posteritie with double sinne, to wit, Originall and Actuell, God notwithstanding had such a Loue to mankinde, as being his most Noble workmanship, and Creature, made to his owne Likenesse and Image, that he selected a Church amongst them whom first because of their weakenesse and incredulitie, he with his owne mouth taught, and next instructed and raised vp notable men amongst them to be their Rulers, whom he endued with such excellent gifts, as not onely their example in life preached, but also by Miracles they strengthened and confirmed their Faith: But lest this ministrie of men should make them to depend onely vpon their mouthes, forgetting Him, and making Gods of them, he at length out of his owne mouth gaue them his Law, which he caused them to put in Writ, and retaine still amongst them; And then lest they should forget and neglect the same, he raised vp godly Rulers, as well Temporall, as Spirituall, who by their holy liues and working of Miracles, reuiued and strengthened the Law in their hearts.

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But seeing, that notwithstanding all this, they cast themselves headlong in the gulfe of vices (such is the Unthankfull and repining Nature of Man,) hee raised up Prophets, as especially Ieremie and Daniel, to accuse them of their sinnes, and by Visions to forewarne them of the times to come, whereby the godly might turne and arme themselves, and the wicked might be made inexcusable. And thus much for the Old Testament. But then God seeing that notwithstanding this, there crept in such a generall corruption amongst them, that scarce one might be found that bowed not his knee to Baal; Hee then by his Unsearchable Wisedome incarnated his Eternall Sonne and Word THE LORD IESVS, who by his death and Passion accomplished the faith of the Fathers; whose Salvation was by the beleeuing in him to come, as also made an open and patent way of Grace to all the world thereafter: And then as upon a new world, and a new Church, Gods Fatherly care to Mankind was renewed, but in a more fauourable forme, because hee looked upon the Merits of his deare Sonne: Then, first Christ with his owne mouth did instruct men, and confirmed his Doctrine by Miracles, and secondly raised up the Apostles to giue the Law of Faith, confirming it by their liues and Miracles: And last, that notwithstanding this Defection was beginning to creepe in againe, hee inspired one of them, to wit, I O H N to write this Booke; that hee might thereby, euen as Ieremie and Daniel did in the old Law, aswell rebuke them of their sinnes, as by forewarning them, to arme them against the great tentations that were to come after. Then of it selfe it prooues, how profitable this Booke is for this aage, seeing it is the last Reuelation of Gods will and Prophecie, that euer was, or shall bee in the World: For wee shall haue no more Prophecies nor Miracles hereafter, but must content our selues with the Law and Prophecies already giuen, as Christ in his Parable of Lazarus and the rich man teacheth. Now as to the Methode, this holy Epistle is directed to the seuen Churches of Asia Minor, whom hee names and writes to particularly in the first three Chapters of the same, and vnder their Names to all their trew Successors, the whole Church Militant in the World. The whole matter may bee diuided in fixe parts, to wit, The praise or dispraise of euery one of these Churches, according to their merits wherein they merit good or euill, what way they ought to reforme themselves, and this is contained in the three first Chapters: And to make them inexcusable, in case they slide againe, hee shewes the estate of the whole Church Militant in their time; he tells them what it shall be vntill the end of the World, and what it shalbe when it is Triumphant and immortall after the dissolution: These three last parts are declared by Visions in the rest of the Epistle, first the present estate of the Church then, and what it should be thereafter vnto the later day, is summarily declared by the first fixe of the seuen Seales: in the sixt and seuenth Chapters, and afterwards more at large by the seuen Trumpets that came out of the seuenth Seale in the 8. 9. 10. 11. Chapters: And because through Tirannie and abuse of the Popedome, Poperie is the greatest temptation since Christes first comming, or that shalbe vnto his last; therefore he specially insists more at large and cleerly, in the declaration and painting forth of the same, by Vision of the woman in the wilderneffe, and of the Beasts that rose out of the sea and the earth in the 12. 13. and 14. Chapters: And then to comfort men that might otherwise despaire, because of the

Chap. 15. 16.

Chap. 17. 18.
19.
Chap. 20.

greatnesse of that temptation, he declares by the next following Vision of the Phials, what plagues shall light upon the Pope and his followers: Next, he describes him againe, farre clearer then any time before, and likewise his ruine, together with the sorrow of the Earth, and ioy of Heauen therefore: And then to inculcate and ingraue the better the foresaid Visions in the hearts and memories of Men, hee in a Vision makes a short summe and recapitulation of them, to wit, of the present estate of the Church then, and what it should bee thereafter, unto the Day of Iudgement, together with a short description of the said Day: And last he describes by a Vision, the glorious reward of them, who constantly persist in the Trueth, resisting all the temptations which he hath forespoken, To wit, he describes the blessed estate of the holy and Eternall Ierusalem, and Church Triumphant, and so with a short and pithie Conclusion makes an end.

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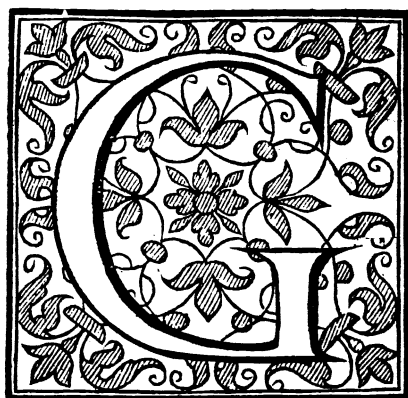


A PARAPHRASE VPON
THE REVELATION OF
THE APOSTLE S. IOHN.

CHAP. I.

ARGUMENT.

The Booke, the Writer, and the Inditer; the end and use thereof: The dedication of this Epistle to the Churches and Pastors, under the vision of the seven Candlesticks and seven Starres.



OD THE FATHER hath directed his Sonne and Word, IESVS CHRIST, to send downe an Angel or Minister, to me *lohn* his seruant, and by him to reueale vnto mee certaine things which are shortly to come to passe, to the effect in time the chosen may be forewarned by me; ² Who haue borne witnes that the word of God is true, and that IESVS CHRIST is, and was a faithfull witnesse, and haue made true report of all I saw. ³ Happy are they that read and vnderstand this Prophetie, and conforme themselues thereunto in time, for in very short space it will be fulfilled: ⁴ I am directed to declare the same, specially to you the *seven Churches of Asia*, with whom be grace and peace from the Eternall, the Father, and from the Holy Spirit: ⁵ And IESVS CHRIST, that faithfull witnesse, the first borne of the dead, the Mightie King of the world, and head of his Church; Who for the loue he bare vs, hath made vs innocent by his blood in the worke of Redemption: ⁶ To him then we, whom hee hath made Spiritual Kings and Priests, in Honour and Holinesse, and ordained to serue and praise his Father, giue all glory and power for euer: so be it. ⁷ Assure your selues of his comming againe *from Heauen* in all glory, and all eyes shall see him; Yea the wicked shalbe compelled to acknowledge that it is euen very he, whom
so

Christ cruci-
fied.

1. Cor. 2.

John banish-
ed to *Pathmos*
for the truth,
writeth the
Reuelation.

Verf. 10.

Pfal. 51.
Esay. 4.
Matth. 3.
Ierem. 1. 17.
Esay 17.

Hebr. 1. 10.
Verf. 10.

Ephes. 6.
Esay. 60.
Matth. 7.

Pfal. 63.
Pfal. 139.

Christ is risen
from death to
life.
Timoth. 1.
Hebr. 2.

so they did persecute : And the whole world shall haue a feeling before him of their vnthankfulness. So be it. ⁸ I am Eternall, saith the Lord, before whom, all things (which is or was) are present, and I am only the worker of all, I who euer Was, and still am, shall surely come againe according to my promise : And as I am Eternall and true, so I am Almighty, preordinating all things before all beginnings. ⁹ I *John*, your brother in the flesh, and companion with you, atwell in the seruice of *Christ*, as in the patient suffering of the Crosse, being for that word of God and witnessing of *Christ*, whereof I spake, so persecuted, that for safety of my life I was constrained to flie all alone to the solitarie Ile of *Pathmos*. ¹⁰ Then was I bereft in spirit vpon the *Sunday*, which is hallowed to the Lord: Then heard I behind me, turne about and take heed, the mighty voyce of the Lord as a Trumpet, because he was to declare the estate of the battell of the Church Militant vnto me ; ¹¹ Saying these wordes, *I am A and Ω*, to wit, *the first and the last*, write thou in a Booke what thou seest, and send it to the *Seuen Churches in Asia*, the names of which are these, *Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea*. ¹² And when I turned mee to see the voyce, I did see *seuen Candlesticks* representing these *seuen Churches*: ¹³ And in the middelt of them the figure of the *Sonne of man* representing him, clothed with a side garment for grauitie, and girded about the paps with a girdle of Gold for glory: ¹⁴ His head and haire were white as white Wooll, or Snow for innocencie; and his eyes were bright like flames of fire, to signifie his all-seeing knowledge: ¹⁵ His feet were of brasse, brightly flaming as in a furnace, to declare his standing in Eternity: And his voice like the sounding of many waters, representing his Maiestie in commanding: ¹⁶ And hee had in his Right hand, the side that the Elect are on, *seuen Starres* for you the *seuen Angels*, that is, Pastors of the *seuen Churches*: And from his mouth came a two-edged sword, to wit, the Sword of the word, which comes onely from him; and his face was as the Sunne shining bright, for from his Face comes all light to illuminate blind Man. ¹⁷ And when I thus did see him, I fell dead at his feet for astonishment, but he lifted mee vp againe with his right and fauourable hand, and comfortably said vnto mee, Feare not, be not astonished, for *I am the first and the last*. ¹⁸ Who, as verily as now I liue, was once dead, as thou thy selfe beares witness, and yet now doe liue for euer and euer, and by my death onely I haue ouercome Hell and Death; and I onely and no other, keepe the *Keyes* that haue the power of them both. ¹⁹ And now I came to charge thee to write these things which thou hast now seene, because they are afterwards to come to passe.

CHAP. II.

ARGUMENT.

*Admonition and exhortation to the Churches of Ephesus,
Smyrna, Pergamos and Thyatira.*

WRite then this to the Angel, or Pastour of the Church of *Ephesus*: He that hath the *seuen Starres*, or *seuen Pastours* in his Right hand, or fauourable power, or protection, and who walkes among the *seuen Golden Candlesticks*, or watches ouer the *seuen Churches*, euen hee, I say, sayes thus vnto thee: ² I know thy workes, thy trauaile and patience, & that thou suffrest not the wicked to walke with thee, but hast learned them out, that call themselves Apostles in the Church of *Ephesus*, and are not, and hast tried them to be lyers: ³ Thou art also loaded with a great burden, and yet willingly sustaineest it, and for the loue of my Name hast thou trauailed much, and yet weariest not: ⁴ But in this I must finde fault with thee, that thy former charitie is waxed cold: ⁵ Remember then from whence thou hast fallen, and repent, turning thy selfe to thy first workes, otherwise I will turne against thee soone, and will remoue thy Candlesticke out of the place it is in, *to wit*, the light of the Gospel, from thy Church, if thou repent not in time: ⁶ But this againe, thou doest well to hate the deeds of the *Nicollaitans* which also I hate. ⁷ Let all who haue eares, or are willing to be followers of me, heare and take example by this which the Spirit of God sayes to the *seuen Churches*, or their *seuen Pastours* in the name of them: And to him who is Victor in the battell against Satan and the flesh, I shall giue to eate of the *Tree of Life*, which is in the midst of the Paradise of God, *to wit*, I shall make him liue eternally in Heauen. ⁸ To the Angel or Pastour of the Church of *Smyrna* write thou, This sayes the first and the last, who was dead but now liues: ⁹ I know thy workes, thy trouble and pouertie, but thou art rich, *to wit*, in graces; I know also what blasphemies are vsed against thee, by them who call themselves *Iewes*, but are not, but by the contrary are of the Synagogue of Satan. ¹⁰ Feare not when yee shall be troubled by the deuil, for he will persecute and trouble some of you in the flesh, that your constancie may be tried, and ye shall haue great affliction for the space of tenne dayes, *to wit*, for a certaine space, but be yee faithfull vnto the death, and for your continuance I shall giue you the Crowne of life immortall. ¹¹ *Hee that hath an eare*, let him heare what the Spirit saith to the Churches; and he that ouercommeth shall not be hurt by the second death, which is Hell. ¹² And to the Angel or Pastour of the Church of *Pergame*, write thou, Thus saith he that hath the two edged sword: ¹³ I know thy workes and where thou dwellest, euen where the throne of Satan is, *to wit*, among a great number of wicked; Yet hast thou not denied thy Faith in me, no not in straightest times, when *Antipas* my faithfull Martyr and witnesse,

Chap. 1.v.10.

Psal. 63.

Chap. 1.

False apostles
in the Church
of *Ephesus*.Destruction
to the Church
of *Ephesus*, ex-
cept they re-
pent.
Chap. 1.
Ioh. 12.v. 35.
Nicolaites.
Pouerbs 15.

Math. 23.

1. Iohn 2.
1. Iohn 5.
Prou. 3.5. 18.
22.

Ephes. 1.3.

The Church
of *Smyrna* af-
flicted and
troubled, yet
doeth conti-
new.
Psal. 91.*Pergame* the
principall Ci-
tie in *Assalia*.*Antipas* Mar-
tyr.

1. Cor. 10. 14.

witnesse, was slaine among you, where Satan, *to wit*, many wicked remaine: ¹⁴ Yet haue I some few things to lay to your charge, *to wit*, That yee permit them to remaine amongst you, who retaine the doctrine of *Balaam*, who perswade men to eate of things immolate to Idoles, and to commit fornication, and filthinesse in the flesh: For the very same did *Balaam* to Balac, to cause the Israelites stumble. ¹⁵ Thou offendest also in suffering some to be amongst you, who retaine the doctrine of the *Nicolaitans* which I hate. ¹⁶ Repent therefore in time, otherwise I will come against thee soone, and I will fight and ouercome them who are amongst you, with the sword of my mouth, *to wit*, by the force of my word. ¹⁷ He that hath an eare, let him heare what the Spirit saith to the Churches: And to the Victour shall I giue to eate of that secret and hidden *Manna*, *to wit*, of Me the spirituall food of the faithfull, of whom that *Manna* which was hid in the Arke was a figure: And I will also giue him a *White stone*, or a Marke of his election and righteousness through imputation, and in it a New name written, *to wit*, his name shall be written vp in the *Booke of life*, which no man knoweth but he who receiues it; for no other may know the certaintie of ones Election, but onely he who is elected. ¹⁸ And to the Angel or Pastour of the Church of *Thyatire*, write, This saith the Sonne of God, whose eyes are like flames of fire, and whose feet are like to glistering brasse: ¹⁹ I know thy workes, thy charitie, thy almes, and carefull helping of the weake, thy faith, thy patience, and shortly all thy workes; but in speciall I praise thy great constancie and firme continuance, euen so, as thy last workes are better then the first: ²⁰ Yet some few things haue I to lay to thy charge, *to wit*, that thou sufferest a woman, like to *lezebel* in wickednesse and Idolatrie, who calls her selfe a Prophetesse, to teach and seduce my seruants, to commit fornication and filthinesse of the flesh, and to eate of things immolate vnto Idols: ²¹ Yet gaue I her a time to repent from her filthinesse, but she would not. ²² Therefore loe I shall cast her into a bed, *to wit*, I shall destroy her in the puddle of her sinnes, and I shall trouble with great affliction all them who commit adulterie, *to wit*, spirituall adulterie with her, if they repent not of their euill workes in time. ²³ And I will kill and destroy her sonnes, *to wit*, all the followers of her doctrine, that all the Churches and faithfull may know me to be the searcher out of the secrets of all hearts, and the iust renderer and recompencer of euery man according to his workes. ²⁴ But I say vnto the rest of you who are at *Thyatire*, who haue not receiued that false doctrine, nor know not the depth nor secrets of Satan or wickednesse, whereof the other falsely did purge themselues, I will not lay any other burthen vpon you, then that which already constantly yee beare: ²⁵ But that which yee haue, holde it out valiantly vntill my comming againe. ²⁶ For vnto him who is victour, and beares out to the end that burthen which I lay vpon him, I will giue power ouer Nations, *to wit*, hee shall triumph ouer the world: ²⁷ And he shall rule them with an yron rod, and they shall be broken

kenlike vessels of earth, according as I haue receiued the power from my Father: ²⁸ And I shall giue vnto him the *Morning Starre*; for as the morning starre shines brighter then the rest, so shall he shine brighter in glory then his fellowes. ²⁹ *He that hath an eare, let him heare what the Spirit sayth to the Churches.*

C H A P. III.

A R G V M E N T.

*Admonition and exhortation to the Churches of Sardis,
Philadelphia, and Laodicea.*



And to the Angel or Pastour of the Church of *Sardis* write thou, Thus sayth he who hath the seuen Spirits of God, *to wit*, hee with whom the holy Spirit is vnseparably ioyned, and who hath the bestowing of all the graces of Gods Spirit on the Elect, and hath the *seuen Starres*, *to wit*, who is the head of you the seuen Pastours, *I know thy workes*, for ye say ye liue, and yet are dead, for your faith is fruitlesse. ² Be watchfull then, and sleepe no longer in negligence and carelesse securitie, but strengthen againe that which is dying in you, *to wit*, reuiue your zeale and feruencie which is waxed cold, and almost quenched; for surely I haue not found your works so holy, and pure, as they are able to abide a triall before the face of God. ³ Remember then what thou hast once receiued & heard, that thou maist obserue the same and repent; but if thou watch not as I haue said, I will come as a thiefe, for the day of triall shall come when ye looke least for it, if ye be not alwayes, and at all times prepared: ⁴ Yet haue yee some few heads and notable persons in *Sardis*, who haue not defiled their garments, *to wit*, corrupted their workes as the rest haue done, and therefore they shall goe with me being made white, *to wit*, being made innocent by my merit, for they are worthy thereof: ⁵ And the Victour shall be clothed with a white garment of innocencie by imputation, neither shall I wipe his name out of the Booke of life, but shall auow him to be one of mine before my Father and his Angels. ⁶ *He that hath an eare, let him heare what the Spirit sayth to the Churches:* ⁷ But to the Angel or Pastour of the Church of *Philadelphia* write thou, This sayth hee who is onely holy and trew, and who hath the key of *Dauid*, who openeth and no man shutteth, who shuts and no man openeth, as sayes *Esay*; for as *Dauid* was both King and Prophet, and was the figure of me, so I, as the veritie and end of that figure, am onely he, who hath the keyes of absolute condemning, or absolving specially and eternally. ⁸ I know thy workes, and loe, I haue set an open doore before thee, *to wit*, I haue made the way of grace patent vnto thee, which doore no man can shut, because I haue reserued the secret power of election and reprobation onely to my selfe; and this fauour will I shew you, because

Sardis.

Philadelphia.

Chap. 22.

Laodicea.

Iudgement
against Lao-
dicea.

cause yee retaine some good and vertuous things amongst you, and hast kept my Word, and hast not beene ashamed of my Name, nor denied the same; ⁹ Loe therefore I will make subiect vnto thee, these who are the *Synagogue of Satan, to wit*, those who call themselves Iewes, and are not, but lye: I shall make them (I say) come and adore before your feete, and they shall be compelled to know that I haue loued thee: ¹⁰ And this shall I do vnto thee, because thou hast faithfully retained the tidings of my troubles and sufferings, and therefore shal I deliuer thee also to trie the indwellers of the Earth. ¹¹ Loe, I come shortly, therefore retaine surely to the end, that good which is in thee, lest another doe receiue thy Crowne and reward: ¹² For I will make the Victor a pillar in the Temple of my God, *to wit*, a speciall and stedfast instrument in the Church, out of the which he shall neuer againe be cast forth: for hee who once is elected, is neuer cast off; and I shall write on him, the Name of God, *to wit*, he shal beare the Marke and Seale of an Elect, and the name of the Citie of my God, which is new *Ierusalem, to wit*, the holy and blessed number of Saints and Angels which commeth downe from heauen from my God, *to wit*, is shortly and certainly to come downe, by the generall compeiring at the latter day: And I shall also write on him mine owne Name, for I shall apply my generall redemption of mankind to him, in speciall, and so I shall write my new Name vpon him, *to wit*, of Redeemer and Sauour, which name I haue lately acquired through my passion, death, and rising againe. ¹³ *Hee that hath an eare, let him heare what the Spirit sayth vnto the Churches.* ¹⁴ And to the Angel or Pastour of the Church of *Laodicea*, write thou, *Thus sayth the Amen, to wit*, he that is wholly and perfect holy, and true in all his promises, that faithfull Witnesse, who is the beginning of the workmanship of God, as well because hee is that Word which did create all, and so is their beginning, for that they all receiued their beginning and being from him, as because the vniting of the Manhood with the Godhead in his person is the most excellent, and so the beginning, that is, the chiefe, or first in preminence of all the workes of God. ¹⁵ I know thy workes, sayth hee, *to wit*, that thou art neither hote nor colde, would to God thou wert either hote or cold, *to wit*, either feruent and pure in the trueth, or altogether cold and ignorant, that is, seeing and confessing thine ignorance and slacknesse, that thou mightest be instructed in the same: ¹⁶ But thou art lukewarme, and neither hote nor cold, and so inexcusable; and therefore as lukewarme liquor prouokes vomit, so will I spew thee out of my mouth: ¹⁷ For thou sayest and thinkest thy selfe to be wealthy, and greatly enriched, and lacke nothing; but thou knowest not thy selfe to be spiritually in miserie and wretchednesse, poore, blinde, and naked of the grace and fauour of God: ¹⁸ I would with thee to buy of me gold purged by the fire, that thou mayst thereby be made truly rich; I meane, I would wish thee to conquer by true repentance and earnest prayer, the Word and trueth of God; (which because it can receiue no filth or spot, and is able to abide the triall, *David* properly

properly in his Psalmes compares to golde purged by the fire) which will make thee rich in all spirituall graces. I would also wish thee to clothe thy selfe with a white garment, *to wit*, with innocencie and righteousness, that the shame of thy nakednesse and vncleannesse appeare not, and to anoint thine eyes with an eye-salue, that thou mayst cleerly see from whence thou hast fallen: ¹⁹ But despaire thou not for these my sharpe words, for those whom I loue, I reprove and fatherly chasten: Take vp therefore againe zealously the right way to saluation, and repent thee earnestly of thy former iniquities. ²⁰ Loe I stand at the doore, and knocke; for I offer my selfe vnto you by my Ambassadors, and my word in their mouth, who-foeuer heareth my voice and openeth the doore, *to wit*, who-soeuer heareth my voice, and yeeldeth thereunto due obedience, to him will I come in, *to wit*, my holy Spirit shall enter into him, and I will sup and be familiar with him, as he shall doe with me, and reuerence me with loue: ²¹ And I will make the Victour to sit with me in my Throne, *to wit*, he shall be partaker of my Glory, euen as I sit with my Father in his Throne, and am in my manhood, in which I ouercame, exalted to sit in glory at his right hand, equall in power, eternitie and glory with him. ²² *Hee that hath an care, let him heare what the Spirit sayth to the Churches.*

C H A P. IIII.

A R G V M E N T.

The rauishing of the Writer: The description of the Maiestie of God in Heauen, compassed about with Angels and Saints, vnder the figure of Saints and Elders.

ANd when this speech of I E S V S was ended, I looked vp, and loe, I did see a doore opened in Heauen, to the effect that I might see and heare therein, the figuratiue representing of those things that were to come after: And that first voice which spake vnto me before, lowd as a trumpeter, and was the voice of I E S V S C H R I S T, spake vnto mee, and said, *Mount vp thither, for I am to shew thee those things that are to be done hereafter.* ² Then was I immediatly bereft in spirit; for the eyes of my earthly and grosse body, could not haue seene and comprehended those heauenly and spirituall mysteries: And loe, I did see a Throne set in heauen, and did see one sit thereon, *to wit*, G O D the Father in all Glory and Maiestie: ³ And he that sate thereon, was like in colour to the Iasper and Sardine stones; greene as the Iasper, to represent his euerlasting flourishing without decay; and fiery redde as the Sardine, to signifie his great brightness and consuming power, who is the trier and separater of the Elect from the reprobate: and the Rainebow, coloured like the Emerauld, did compasse him round about, to testifie thereby, that as after the deluge

Ezech. i.

hee made the Rainebow a Sacrament of the promifes made to Noah, fo this Rainebow which now I did fee compassing his Throne, should serue for a fure Sacrament, that hee will neuer suffer his Ele&t to perish, but will alwayes, and at all times be compassed, with a great care and watchfulnes ouer them: Greene it was as the Emerauld, to signifie the continuance without ceasing of his care; as the Emerauld comforteth the sight, so is this Sacrament an vnspokeable comfort vnto the Ele&t in their troublesome dayes. ⁴ And about his Throne were foure and twentie other seats, and I saw foure and twentie Elders or Ecclesiasticall Rulers sitting thereupon, clothed with *white garments*, and hauing *Crownes of Golde* vpon their heads: These are the twelue Patriarkes, and then the twelue Apostles, [who for that they haue beene the speciall teachers both of the olde and new Law, to the saluation, aswell of Iewes as of Gentiles, are set in seates about his Throne for glory, and clothed with white garments for their innocencie and brightnesse] and crowned with crownes of golde in token of their victory ouer Satan and the flesh, and of their glorious reward therefore. ⁵ And from his Throne went foorth thunder, lightening, and terrible voices, to represent the great feueritie and terriblenes of his Iudgements, denounced by the olde Law, and executed on the wicked: And there were seuen lampes of burning fire before his Throne, which is the infinite, mightie, and flaming bright holy Spirit, resembling the loue and light of the new Law of the Gospell of Christ. ⁶ And there was a sea of glasse like vnto Christall before his Throne, for that as in a glasse he cleerly sees euen all the secretest actions and cogitations of all in the world, described here by the Sea, which is euer before his face; for nothing can be hid from his presence and prescience: And though in lustre and glaunce the world be like the liuely fountaines of waters, which are the faithfull, daily springing and flowing with good workes by fruitfull faith, yet is it indeede without motion or liquor, dead and like glasse, whensoever the Lord I E H O V A H doeth thunder his Iudgements vpon it: And in the midst of the Throne, and about the same, were foure beasts; their foure hinder parts were in the midst of it, their shoulders bearing it vp, and their head and wings without and about the same; and these beasts were full of eyes behind and before: These are the holy Cherubims, the highest degree of Angels, foure in number, as well because of their foure qualities to execute his will, (as yee shall heare hereafter) as for that the Lord directs them when it pleaseth him, to all the foure corners of the world, and are as it were his foure windes to blow, that is, to execute either fauour or Iustice, in whatsoever place he appointeth them; they are about his Throne, and as it were sustaine the same; testifying thereby, that they are most excellent of all others, *καὶ περ ἀσθενεστάτων*, the pillars or footstooles of his glory: Their number of eyes before and behind, signifie their certaine knowledge of things past, as to come, committed to their charge, together with their continuall vigilancie to execute G O D S commandements:

⁷ And

⁷ And the first beast was like a Lion, the second like a Calfe, the third was faced like a man, and the fourth was like a flying Eagle; hereby representing their excellent qualities in the execution of the Lords decrees, *to wit*, great power, courage, patience, and strength to trauell, how oft and how much they should be commanded; great wisdom and a wonderfull swiftnesse in the execution thereof. ⁸ And every one of these beasts had fixe wings in circuit, (These are the fixe wings *Esay* speaketh of:) two at their armes, to signifie their great celeritie in accomplishing Gods commandements; two to couer their faces with, to testifie that the glory of God is so bright, and his Maiestie so great, as the very Angels, his most excellent creatures, are not able to behold the same; and two at their feet, as well to wipe the filth of the earth off them, after they haue beene here below, (teaching vs thereby, that although they be oft in the world, by the direction of their Creatour, yet cannot the world infect them with her sinfulness and corruptions) as also to let vs know, that they are so farre in glory aboue all men liuing in the earth, as it is impossible to vs with corporall eyes, to behold the least part of their glorious brightnesse without a vaile, euen as it is to them to behold the glory of the Almighty: And within they were all full of eyes, to represent their incessant looking on God, which commeth from that inward and inestimable loue they beare vnto him; which also they expressed in their continuall singing of these wordes, *Holy, Holy, Holy*, is that threefold *Lord God Almighty*, who euer was, now is, and shall come againe, replenished with all fulnesse of glory and power: ⁹ And when these Beasts were giuing all glory, honour, and thanks to him that sate on the Throne, to him (I say) who liues eternally; ¹⁰ The foure and twentie Elders, as next in ranke, fell downe vpon their faces before him that sate on the Throne, and adored Him who liues for euer, and cast downe their Crownes of golde at his feet, in token that they receiued them onely of him, saying, ¹¹ *Thou art onely worthy, O Lord, to be accounted glorious, honourable, and powerfull, for that thou hast created all things, and for thy will and pleasure haue they had their being, and were created.* This glance did I see of the glory that is in heauen, at the receiuing of my Commission, contained in the following Visions which I did see of the things present and to come, in the generall Church militant.

Esay 6.8.

CHAP. V.

ARGUMENT.

The description of the Booke, wherein was contained all the Mysterieſ which were reuealed to this Writer: Chriſts opening of them vnder the figure of a Lion, and of a Lambe: The praises giuen him by the Saints and Angels therefore, who offer without any Interceſſour, euery one his owne thankſgiuing, and praises to the Mediatour.

Dan. 12. 4.

Eſay 24. 11.

Ezek. 2. 10.



Then first I did see in the Right hand of him that sat on the Throne, a Booke, the Booke wherein these myſteries are contained; and all the Booke was written vpon, aswell on the backe as within; on the backe was written these Viſions that I did see, and am presently to declare vnto you; within was written the plaine exposition, and the very proper names of all things which these Viſions did represent, which are inclosed there, to signifie that the Lord hath not permitted me to manifest the same to the world, for the time thereof is not come yet; which Booke was sealed with ſeuē Seales, aswell to keepe euery part thereof vnreuealed to any, as also to giue the greater certaintie, that these things shall come to passe, which are prophesied therein. ² And I saw a strong Angel proclayming with a loud voice, Who is worthy to open this Booke, and to loose the Seales thereof? ³ But there could none be found worthy to doe it, neither in heauen nor in earth, nor beneath the earth, no not to looke on it, much lesse to open it: for neither Angel nor deuil either knows or dare meddle with the high myſteries of God, and things future, except so farre as pleaseth him to commit and reueale vnto them: ⁴ Then wept I very sore that none could be found worthy to open and read that Booke, no not to looke vpon the same: for I was very sorrowfull that I could not haue it reuealed vnto me: ⁵ At last one of the Elders said vnto mee, Weepe not, Loe the Lion of the Tribe of *Iuda* hath preuailed, *to wit*, he who is come of *Iuda*, and hath admirable force in his flesh, deriued from the Tribe of *Iuda*, by which he ouercame Sinne, Death, and Hell, and is the roote of *Dauid*, (for *Dauid* was his figure and fore-beer in the flesh) is worthy and onely worthy to open the Booke, and loose the Seales thereof. ⁶ And then I tooke heed, and behold, I did see in the midst of the Throne, and the foure beasts, a second person of the Trinitie sitting with God, and in the midst of the Elders, as a man and our brother, a Lambe standing like as hee had bene slaine, to signifie that once indeed hee was slaine, but had risen againe, and had ſeuē Hornes and ſeuē Eyes, representing the innumerable times, mighty and holy Spirit of God, which after his Resurrection he sent out through the whole earth to direct, instruct, and rule the same by his providence and power: ⁷ This Lambe then came and tooke the Booke out of the Right hand of him that did sit on the Throne: ⁸ And so soone as he had taken the Booke in his hand, these foure beasts, and these foure and

twentie

twentie Elders fell vpon their faces before the Lambe, and adored him, and euery one of them had in his hand Harpes, and golden Phials, full of sweet odours; these are the prayers of the Saints, which the foure beasts, comprehending all the degrees of Angels, and the foure and twentie Elders comprehending the whole Church, as well Militant as Triumphant, perceiving that CHRIST is to reueale all the tentations which are to fall vpon the earth and Church, before the latter dayes; doe powre forth, aswel on the Church triumphants part, thankesgiuing, that by the reuealing or opening of the Booke, he armeth the Militant Church to resist all the tentations contained therein, as also on the Church Militants part, to pray him to hasten the end and dissolution, for the hastening whereof all creatures sigh and grone to their Creator. Euery one of these beasts and Elders, presents their owne praiers vnto him who sits on the Throne, to teach vs, as he is Mediatour, and therefore our prayers must be offered vnto him onely, that so there is no Intercessour betweene him and vs, but euery one of vs must present our owne prayers before him, after the example of the beasts and Elders: These prayers were inclosed in harpes, to signifie the sweet and pleasing sound, that faithfull prayers make in the eares of God; they were inclosed in golden Phials, to teach vs that acceptable prayers must come from an vndefiled heart, and pure as gold; and they themselues are called *incense*, because their smell is pleasant and sweet like *incense* in the nostrils of God. This did the incense at the sacrifice in the old Law signifie and figurate; and of this *incense* speakes *Dauid* in his Psalmes. ⁹ And they, *to wit*, the foure and twenty Elders did sing a new Canticle, for the matter of their Canticle, *to wit*, the accomplishment of the Mysterie of redemption is new, and euer ought to be new and fresh in the hearts of all them that would be accompted thankfull. Their song then was this; Thou art worthy, O Lord, to receiue the Booke, and open the Seales thereof, for thou hast bene slaine, though innocent; and by thy precious Blood hast redeemed vs to God thy Father, and hast chosen vs out of all Tribes, tongues, people and nations, aswell *Iewes* as *Gentiles*: ¹⁰ And thou hast made vs Kings and Priests spiritually to our God: And we shall reigne ouer the earth at the last and generall Iudgement, and as Kings, shall be participant of the glory of the holy and new Citie *Ierusalem*. ¹¹ Then I beheld and heard roundabout the Throne, the beasts, and the Elders, the voyces of many Angels, to the number of many thousand thousands, *to wit*, innumerable Legions of them, ¹² Who said all with a loud voice, The *Lambe* who was slaine, is worthy to haue all power, riches, wisdom strength, honour, glory and blessing for euer. ¹³ I also heard all creatures in Heauen, in earth, and beneath the earth, and in the seas, euen all that are in them, I heard saying in one voyce vnto him that sits vpon the Throne, and vnto the *Lambe* be *Blessing, Glory, Honour* and *Power* for euer, and euer. And the foure beasts said, Amen, and the foure and twenty Elders fell on their faces, and adored him that liues for euer, and euer.

Exod. 30. 7.

Psal. 141. 2.

Psal. 144.

Dan. 7. 10.

CHAP. VI.

ARGUMENT.

The opening of the first fixe Seales: The spreading of the Euangel, signified by the white horse, in the first seale: The great Persecution by the red horse, in the second: The number of diuers heresies by the blacke, in the third: The Popedome and Tyrannie thereof by the pale, in the fourth: The complaint of the Saints, and their deliuerance promised: Their blessed estate in the meane time, in the fifth: The day of Iudgement, and the terriblenesse thereof, in the sixth.



After this I looked to see when the *Lambe* opened the *first Seale*, and loe, I heard one of the *four*e beasts, for they were appointed to assist me in the time of these *Visions*, as the most excellent creatures of God; and his voice was like a thunder, making me awake, with terrour to take heede to these great and terrible *Prophecies*, which God was to declare vnto me, and hee said, *Come and see.* ² Then I looked and did see a white horse, and he that sate on him had a bow in his hand, and a Crowne giuen vnto him, and hee came foorth a *Victour* to winne and ouercome: This man coming on the white horse, was the coming and incarnation of our Bright and Innocent Sauour, armed with a bow; for euer since his coming till now, and a space hereafter, the dart and arrow of God, *to wit*, the holy Spirit by the preaching of the Gospel doeth subdue, and bring the world vnder his subiection, and taketh vengeance of his enemies: His crowne is giuen to him by his Father, in token of his victory ouer the second death, and as King of the Catholike Church to crowne the faithfull, and so he commeth foorth a *Victour* ouer Satan, and to ouercome by once, conuerting a great part of the world to the trew knowledge of God: This mysterie is already begunne, but is not yet accomplished. ³ And when he opened the second Seale, ⁴ Loe, there came forth a red horse, and there was power giuen to him that sate on him, to take away peace from the earth, that euery one might slay one another; and there was giuen him for that purpose a great sword; for with the spreading of the Euangel and rooting of the trueth in the hearts of the nations, shall a bloody persecution of Tyrants by the ciuill sword, be ioyned; which is meant by the rider on the red horse: but notwithstanding the Euangel shall spread and flourish, for such is the power of God, resisting the pride of man, that vnder the Crosse, the puritie of the trueth most flourisheth in the Church. ⁵ And when he opened the third Seale, the third Beast said vnto me, *Come and see:* and loe, I did see a blacke horse, and hee that sate vpon him had balances in his hand: ⁶ And I heard a voice from among the *four*e Beasts, saying, *A measure of Wheat for one peny, and three measures of Barley for one peny, but wine and oyle harme thou not:* for after that this first mysterie shall be accomplished, not onely dearth and famine shall ensue the contempt of the trueth,

Zach. 1. 8.
Zach. 6. 2, 3.

Conuerſion
of the Gen-
tiles.

Persecution
of the body by
the Ciuill
sword, in the
second Seale.
Continuation
of trew pastors
after the Mar-
tyres.

trueth, but God shall permit Satan to tempt and vex his Church with a cloud of diuers and dangerous heresies, which may be meant by the rider on the blacke horse, for the blackenesse and darkenesse of them, shall obscure the light of the Gospel; but yet God, to assure vs that hee will neuer forget his owne, speakes from his Throne, comfortung vs thereby, that although (as the balances and measure signifies) good men shall be scant, who are the fine wheat and barley of his haruett, yet some shall there be that shall not bow their knee to *Baal*, no not in straighter times that shall come after; and alwayes giues vs assurance, that the word and trueth of God, which is an eternall Oyle, and comfortable Vine, shall neuer be destroyed, nor any wayes corrupted, in spight of all the malice of Satan in his instruments. ⁷ And when hee opened the fourth Scale, the fourth Beast said vnto me, *Come and see.* ⁸ Then I beheld, and loe, I did see a pale horse, and the name of him that sat vpon him was Death: This is the greatest and heauiest plague; for after that the persecutions and heresies shall take an ende, and that infirmitie and coldnesse haue copen into the Church, then shall God redouble his former plagues, by permitting Satan to erect a tyrannie composed of both these former plagues; for it shall be full of heresie like the one, and full of ciuill and temporall tyrannie like the other: and therefore because it brings with it al maner of death, both of body and soule, the rider is iustly called Death, as the fountaine of all the sorts of the same: and the palenesse of the horse is correspondent in all points to the qualitie of the rider; for as the rider is called Death so the colour of palenesse represents the same: and as the riders qualities are composed of heresies and tyrannie, so the colour of pale is composed chiefly of blacke and red: And hell followed after him to the vtter damnation of him and his followers: And power was giuen him ouer the fourth part of the earth, *to wit*, the rest who are not ouercome by the other three riders; for all they who were not marked by the white horse, nor killed in body by the red, nor killed in soule by the blacke, are killed both in body and soule by this last: And as he hath power of destroying thus, giuen him ouer the fourth part of the earth, so by foure plagues specially doeth he execute the same, *to wit*, by Sword, Hunger, Death, and the Beasts of the earth: These plagues allude to the plagues, mentioned in the Canticle of *Moses*; for this tyrannie shall begin with persecution, this persecution shall cause a hunger, and great scarcitie of the true worship of God, this hunger shall breed a second and eternall death, and this tyrannie shall then end with a crueller and bloodier persecution of the bodies then euer was before; which shall be so barbarous, that it is compared in this Vision to the execution, vsed by wilde beasts vpon offenders, and shall spare no degree, sexe nor aage, no more then beasts doe. ⁹ But when he opened the fift Scale, I did see vnder the Altar, the soules of them that were slaine for the word of God, and for his Testimonie which they maintained: ¹⁰ And they cryed with a lowd voice, saying, *How long wilt thou delay* (O Lord) since thou art holy and

Heresies ment
in the third
Scale.

Luke 3.

The Pope-
dom is meant
by the pale
horie in the
fourth Scale,
of heresie and
ciuill tyranny.

Scarcitie of
trew Pastors
and worship-
ping.
The cruelty of
the Popes ty-
ranny.

Hofc. 14.3.

Hebr. 13.15.

Matth. 24.29.

Luke 23.30.

and trew, to reuenge & iudge our blood vpon them that dwel on the earth; for this last perfecution did enter so fiercely into the world, and did make so great a number of Martyrs, that their soules lying vnder the Altar, *to wit*, in the safegard of I E S V S C H R I S T (who is the only Altar, whereupon, and by whom it is onely lawfull to vs, to offer the sacrifice of our hearts and lips, *to wit*, our humble prayers to God the Father) did pray, and their blood did cry to heauen, and craue at the hands of their Father a iust reuenge of their torments vpon the wicked, and therewith a hastening of the generall dissolution, for the deliuerie of their brethren who did remaine yet aliue. ¹¹ Then white robes were giuen to euery one of them, and it was said vnto them, and they were willed to rest and haue patience for a short space, vnto the time the number of their fellow seruants to God, and brethren companions in the Crosse, were fulfilled, who were also to be slaine as they were already: This surely ought to be a wonderfull and inestimable comfort to all the Church militant, since by this Seale wee are assured, that both the soules of the Martyrs, so soone as their bodies are killed, shall immediatly be rewarded with perpetuall and bright glory in heauen, not going into any other place by the way, which is signified by the *White robes*; as also that so soone as their number shall be complete, which shall be within a short space, God shall then craue a full account at their persecutors hands; and then as the one number shall receiue a full and eternall glory in body and soule, the other shall receiue a full torment in soule and body, to the cleere shining of his Iustice in the one, and his mercy in the other. ¹² Then I tooke heed when he opened the sixt, and loe, there was a great earthquake, and the Sunne-beame blacke like sackcloth made of haire, and the Moone became all bloody: ¹³ And the Starres fell from the heauens vpon the earth, euen as the figgetree lets her vnripe figges fall, being beaten by a mightie winde: ¹⁴ And the heauen went away like a scrole that is rolled together, and all the hilles and Iles were remooued from their places: ¹⁵ And the Kings of the Earth, the Nobles, the rich men, the Tribunes or commanders of the people, the mighty men, and all the slaues, aswell as free-men, did hide themselues in cauerns and vnder rockes of hills: ¹⁶ And they said to the hilles and the rocks, Fall vpon vs, and hide vs from the sight of him that sits vpon the Throne, and from the wrath of the *Lambe*: ¹⁷ For that great day of his wrath is come, and who then may stand? This is the accomplishment of that dissolution, craued and promised in the fift Seale. These terrible things, mentioned in the sixt Seale, are the alterations and signes in the last time: the very same did our Master Christ prophesie, when he was walking on this Earth.

C H A P. VII.

A R G V M E N T.

A proper and comfortable digression, interiected of Gods care ouer the Elect, in the times of greatest temptations, signified by the Visions of the foure Angels, the Election and happie estate of the elected.

BUt lest I, or any other, should doubt of the safegard and saluation of the Elect, thinking that these terrible plagues should haue lighted vpon both good and bad indifferently, he represented vnto my sight foure Angels, standing on the foure corners of the earth, and retayning the foure winds in their hands, and stopping them, either to blow vpon the earth, the sea, or any tree: ² And I did see one Angel going vp from the rising of the Sunne, hauing the Seale of the liuing God, and hee cried with a loud voice to the foure Angels that had power giuen them to harme the earth, and the sea, ³ Saying; Harme not the earth nor the sea, nor the trees, vntill we haue marked the seruants of God on the forehead; These Angels, foure in number, because they sit vpon the foure corners of the earth, ready to execute Gods iudgements vpon euery part of the World, although they already had stayed the winds to blow, *to wit*, the progresse of the Euangel vpon the earth, which is the world, vpon the Sea, which is the numbers of people, vpon the Trees, which are the Magistrates, Ciuill or Ecclesiasticall; Yet one Angel came from the rising of the Sunne, *to wit*, directed by CHRIST, who is comfortable like the *Sunne-rising* to his Elect, and is that *Orient day-spring*, and Sunne of Righteousnes, rising ouer all the faithfull, which is mentioned in the Scriptures; Who cries and forbids these foure Angels to doe any further temporall harme, while first the chosen be sealed on the forehead, by that Seale which he beares with him for that effect, that these Angels might know them, being marked in so eminent a place, in the generall destruction, and so spare them, assuring vs thereby, that he hath such a care ouer his Elect, as he hath provided for them before hand, euen as he did for *Noah* and *Loth*, and their families, in the time of the deluge and destruction of *Sodome*. ⁴ And I heard the number of them that were sealed in *Israel*, reckoned to be *one hundred fourtie and foure Thousand*; for twelue thousand were sealed of euery one of the Tribes, which makes iustly that number. Out of euery one of the Tribes was a certaine number chosen, to assure vs, that a number of euery one of them shalbe saued: ⁵ And that I might be assured that a number, aswell of the *Gentiles*, as of the *Iewes*, shalbe saued, Loe, he shewed me a number so great, as I could not reckon the same, and it was composed of certaine out of euery Nation, Tribe, people and tongue: And they stood before the Throne, and in presence of the *Lambe*, clothed with white robes, hauing palmes in their

2. Peter 1.
Luke 1. 7.
Malach. 4.

their hands, in token of the victorie they obtained of their longsome battaile. ¹⁰ And they cried all with one voice, saying, Our health and our saluation commeth from our God that sits on the Throne, and from his Lambe, *to wit*, their health came from God the Father, by the Mediation of his Sonne. ¹¹ Then all the Angels stood round about the Throne, the Elders, and the foure beastes, and bowed themselues downe vpon their faces, and adored God with thankesgiuing, for his mercy to the chosen, both of Iew and Gentile, and his Iustice vpon all the rest, ¹² Saying, *Amen*, in allowance of the things done, with full confession, that *Blessing, Glory, Wisedome, Thankesgiuing, Honour, Vertue, and Power*, belongs only and most iustly to GOD, for euer and euer. ¹³ Then one of the Elders spake vnto me, and said, What are these, and from whence are they come, who are clothed with white robes? ¹⁴ And I answered and said, Thou knowest, my Lord. Then he said vnto me, These are they who are preferred, and come from that great affliction, which was represented to thee in some of the Seales, and they haue washed their garments, and made them white in the blood of the Lambe: for they, by vertue of his death, are made righteous by imputation, whose blood is the onely and full purgation of vs, from our sinnes: ¹⁵ And therefore they are before the Throne of GOD, and serue him day and night in his Temple, *to wit*, they, without any intermission, contemplate his Glory, and euer serue him by continuall thankesgiuing, and praising his Name in Heauen, which is his eternall and celestially Temple: and hee that sits on the Throne shall dwell with them; for they shall neuer be separated from his presence. ¹⁶ And they shall be no more an hungry, or thirstie, nor the Sunne, or any heate shall trouble them: ¹⁷ For the Lambe who is in the midst of the Throne, *to wit*, coequall in power with his Father, he shall feed them and guide them to the liuely fountaines of waters, *to wit*, they shall feed of that Spirituall and liuely bread, and drinke of that Spirituall and liuely water, euen himselfe; which Water he promised to the *Samaritane* woman, at the well: And GOD shall wipe all *teares* from their eyes; for he shall both by the greatnesse of their present ioyes, put quite out of their memories, all the sorrow of their former troubles; and shall also giue them eternall ioy, which shall neuer be mixed with any kind of trouble or feare: so shall they not be molested with the vehemencie of the Sunne, or any other heate, which signifies great troubles, and sorrow.

Iohn 4.14.

CHAP. VIII.

A R G V M E N T.

The opening of the seventh Seale : The seven Trumpets comming out of it : The effect of the prayers of the faithfull, signified by the vision of the fire of the Altar : Some persecution, and some heresies, signified by haile mixt with blood and fire, in the first trumpet : The great persecution by the bill of fire, in the second : The number of heresies, by the starres, falling into the fountaines of water, in the third : The vniuersall infirmitie in the Church, in some things by the Sunne, Moone, and starres darkened, in the fourth.



And when hee opened the seventh Seale, there was silence in heauen almost halfe an houre, aswell to let mee know that hee had once already summarily declared the whole things which was to come after, as by silence a while to giue me occasion to meditate vpon that vision which I had seene, to the effect that afterward I might the better vnderstand the more particular rehearfall thereof, which now vnder another vision and forme, was to be declared vnto me by the opening of the seventh Seale. ² And I saw seven Angels standing before God, to execute whatsoever thing it should please him to command them; and by his direction there were seven Trumpets giuen vnto them, that by these Trumpets they might with one Maiestic denounce to the world such plagues, as they were by the command of God to powre forth vpon it. ³ Then another Angel came and stood before the Altar, hauing a golden censer in his hand, and there was much incense giuen vnto him, that he might offer vp the prayers of the Saints vpon the golden Altar, that is before the Throne: ⁴ And the smoke of the incense, which is the prayers of the Saints, mounted vp from the hand of the Angel to the sight of God: ⁵ Then the Angel tooke this new emptied censer, and filled it againe with the fire of the Altar, and did cast it downe on the earth, and there were thundrings, voices, lightnings and earthquakes: By this Angel and his proceedings, we are assured and made certaine, that Christ shall euer be vigilant ouer his owne, and that specially in straightest times hee will heare their prayers, and euer renew them with some light of the Gospel, by the working of his holy Spirit: And to assure vs hereof, the vision of this Angel was showne vnto me immediatly before, that by the seven Trumpets he is to dilate these visions, shoven me in the former Seales: This Angel was Christ, he stood before the Altar: this Altar is likewise himselfe, as I declared before: his standing before it, meaneth, that by his office of Mediatour, hee was to doe as followes: He had a golden censer in his hand, for he keeps the censer wherein are contained the incense which the Saints giue him, *to wit*, their prayers, to be offered vp to God by his mediation, who is that golden and pure Altar, which is euer in the presence of God, and whose requests are no time

1. Cor. 10. 13.

Marke 4. verſ.
5, 6, 7.

time refused, and therefore that incense and the smoke thereof, mounts vp to the sight of God, to assure vs that our prayers, being offered in that forme, are euer acceptable: The effect whereof doeth appeare, by the Angels filling againe the censer with the fire of the Altar, and casting it on the earth; wherewith is ioyned the noise ye heard of; for these prayers procure, that their Mediatour shall out of his golden boxe, *to wit*, out of his treasure of power, send downe the fire of the Altar, *to wit*, the holy Spirit which remaineth with him, to make thunders, voices, lightnings and earthquakes, *to wit*, to giue againe the Law, by renewing the efficacie of the Gospel, in the hearts of the faithfull, alluding to the giuing of the olde Law, whereof these fearefull noises were the fore-runners: This surely is the care and effect that our Master in all troublesome times renewes to strengthen our weakenesse with. ⁶ And then the seuen Angels which had the seuen trumpets prepared themselues to blow; for although they were before directed, yet were they not permitted to execute their office, no more then the foure Angels, who stayed the foure windes while Christ had strengthened and armed his owne, as is said, to assure vs, that euer before any great temptation, hee will make the backes of the elect ready, and able to beare such burthens as hee is to lay vpon them. ⁷ Then the first Angel blew, and there was a great haile, and fire mixed with blood, and this storme was cast downe vpon the earth, whereupon followed, that the third part of the trees was withered and burnt vp, and all greene grasse was withered and burnt vp, for the first plague which hath already begun to worke, shall be mixed partly of haile, which is heresie, for as haile showers by the harme they doe to the corne, makes them to become deare, so heresie makes the true haruest of the Lord to become scant: This haile or heresie, and spirituall persecution, is ioyned with the sword and persecution of the flesh, which is signified by the fire, and the blood: This fiery and two edged triall shall make the third part, *to wit*, a part, but not the greatest number of trees, *to wit*, of renowned men; and all greene grasse, *to wit*, all them that are not wel founded and strong in the trewth, (this greene grasse is that sort of professors, of whom Christ spake in the parable of the seed sown in sandie, and thornie ground;) it shall make them (I say) to fall from the trewth, and so become withered and vnprofitable. ⁸ Then the second Angel blew, and there fell as it had beene a great hill, all burning in fire; and this hill was cast into the sea, and the third part of the sea became blood: ⁹ And the third part of the liuing creatures in the sea was slaine, and the third part of the ships therein did perish; for after that this former plague shall haue an end, and yet the world not turne themselues from their iniquities, then the second shall follow, which is the corporall plague of persecution, signified by the red horse in the second Seale, more amply dilated heere: This great heape of fiery persecution, like a mountaine of fire, shall make the third part, or a certaine number of people and nations, which is signified by the seas or many waters, to ouerflow in blood;

blood; for as it is said of the same in the second Seale, they shall slay one another, for euen among themselves, *to wit*, among the wicked shall be great bloodshed and warres; for the third, or a certaine number of all sorts of liuing things shall die, *to wit*, no sort of men shall be exempted from this trouble: But especially a number, and not the greatest part of the faithfull shall be persecuted, which is signified by the ships; for euen as ships on a stormie Sea seeke a haue, so the faithfull among the wicked of the world, tossed here and there resisting euery waue, strue in despight of many contrarious windes, to attaine to that haue, where at last casting their Anchor, they are freed from all worldly tempests, and dwell there eternally in a perpetuall calmenesse. ¹⁰ Then the third Angel blew, and there fell from heauen a great Starre burning like a torch, and it fell vpon the third part of riuers and fountaines of waters, and the name of the starre was *Wormewood*: and the third part of the riuers and fountaines were turned into *wormewood*, and many men died, for the bitternesse of the waters: This is that same plague which is signified by the *blacke horse* and his rider, *to wit*, a cloud of defections, and Apostatical heresies, here signified by a great starre burning like a torch: for it shall haue a great light, but like the light of a torch; for as the torch and candle-light is false to the eye and makes the colours to appeare otherwise then they are, and is made dimme by the brightnes of the Sunne, so shall this light of false doctrine maske iniquitie for a space, and make it seeme to be the trueth, vnto the time the trew light of God obfuscat and blinde it: These heresies shall be stronger in deceit, then those before: for they shall seduce the very pastours and spirituall Magistrates, which is signified by the Starres falling in a part of the fountaines of waters: for these men are the worldly fountaines, whereout the rest of the faithfull, by the buckets of their eares, draw that spring of heauenly liquor. ¹¹ This starre is called *Wormewood*, for as wormewood is a bitter hearbe, what greater bitternesse can be to the soule of man, then to procure the wrath of the Almighty, through such an horrible fall: and as it turned a part of the pastours, and made them to become of bitter qualitie like it selfe, so their bitternesse did slay with the second death, a great number of men; *to wit* their disciples and followers. ¹² Then the fourth Angel blew, and the third part of the Sunne, the third part of the Moone, and third part of the Starres was stricken, so that the third part of them, *to wit*, of their light was obscured, and the third part of the day, and the third part of the night was obscured, *to wit*, the third part of their light was darkened: For after that one part of the pastours shall make horrible defection, it shall fall out that the whole Church visible, shall be blinded with some errors, but not yet make a full defection, which is signified by the obscuring of a part of the light of the Sunne, Moone, and starres, *to wit*, of all degrees of spirituall Magistrates; so that by their generall weaknesse in some points, a part of the meaning of the Gospel shall be falsly interpreted, which is meant by the light of the *day*, and of the

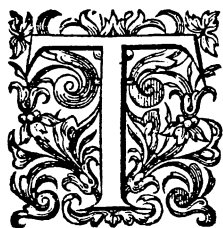
night: for as the cloud by day, and the pillar of fire by night did guide the people of *Israel* through the desert, to the land of *Promise*, so will this light shining, both day and night in our soules, conduct vs out through the wilderness of this world, to that spirituall land of *promise*, where we with our God shall gloriously reigne in all Eternitie: This fourth blast is also a part of the third Seale. ¹³ And I saw and heard an other Angel flying through the midst of heauen, and saying with a lowd voice, *Woe, woe, woe* to the inhabitants of the earth, for the harme that shalbe done vnto them by the last three blasts of the Angels Trumpets: for the last three plagues shall be exceeding great, which, that I might the better note and take greater heed vnto, God wakens me vp and makes me see an Angel flying through the midst of heauen with celeritie, aswell to forewarne the holy Angels and Saints of these three plagues, so farre in greatnesse about the rest, as to signifie by his swift flying, that they are hastily and within short space to be put in execution: And the number of *Woes*, *to wit*, which he cries, are answerable to the number of plagues which are hereafter to be declared.

CHAP. IX.

ARGUMENT.

In the fift Trumpet, the heresies cause a great blindnesse and ignorance, whereof commeth the Ecclesiasticall Papiſticall orders, signified by the grasshoppers breeding out of the smoake, and their power and qualities: Their King and head the Pope, and his style: In the next Trumpet the beginning of his decay, signified by the loosing of the foure Angels at Euphrates: The remedy he vseth for the same by hounding out the Iesuits, signified by the horse in the Vision: Their qualities signified by their breast-plates: The Popes and Turkes his gathering to destroy the Church, signified by a great armie of horse: The Pope is the plague for breaking of the first Table: and the Turke for breaking of the second.

Amos 3.6.
Esay 45.7.



Then the fift Angel blew, and I saw the starre that fell out of heauen vpon earth (for it is to be noted, that all these plagues did fall out of heauen vpon the earth, to teach vs, *Quod nullum malum est in ciuitate, quod non faciat Dominus*, by his Iustice permitting, directing, ordering, and restraining it) I did see it get the key of the bottomlesse pit which was giuen vnto it; for this cloud of heresies spoken of in the third Trumpet and third Seale, by proceſſe of time did breed this bastard tyrannie, whereof I spoke in the fourth Seale, and so it brought from hell by the opening of the bottomlesse pit, whereof it gate the keyes, *to wit*, by the assistance, and deuice of Satan, it bred such plagues as follow. ² First, by opening of the pit, came forth a great smoke like the smoke of a furnace, *to wit*, it did breed such a darknesse and ignorance in the minds of men, as the Sunne and the Aire were obscured, (*to wit*, the light of the trweth represented

presented by the darkening of the Sunne) and so in place of liuing vnder, and by the true and cleare aire of the trueth, the world shall liue vnder, and by the bastard and darke aire of false doctrine. ³ And out of this smoake came Grashoppers vpon the earth: For this great blindnesse shall breed a multitude of diuers Orders of Ecclesiasticall persons, as well Monkes and Friars, as others, but all agreeing in one hereticall Religion: These are grashoppers, because they breed of that filthy smoke of heresies, euen as Grashoppers breed of corrupted aire; they are euer teaching false doctrine with their mouth, which carries with it as great destruction to the soules of men, as the mouthes of Grashoppers doe to the greene grasse and herbs, and the earth shalbe ouerloaden with multitudes of them, euen as Grashoppers sometimes come in great heapes, and ouercharge the face of a whole countrey: And like power was giuen to them, as hath the earthly Scorpions: for as the Scorpions sting is not felt sore at first, and is long in working, and impossible to be healed, but by the oyle of a dead scorpion, so the poysoning of the soule cannot be perceiued by the receiuer at the first, but is long in operation, for by peece and peece they infect the world with heresies, and open not all their packe at first; and the world shall neuer be freed from their heresies, vnto the vtter destruction of these false teachers themselves: ⁴ And it was said vnto them, or they were forbidden to harme the grasse, or any greene thing, or any tree, but onely these men that haue not the *marke of God* in their foreheads: for though earthly Grashoppers when they swarme in heapes, doe destroy all greene grasse or trees, yet God shall so bridle the rage of these spirituall Grashoppers, that they shall haue no power to peruert the Elect of whatsoeuer degree, or sort, compared to greene grasse and fruitful trees; but their power shall extend onely vpon them that beare not the marke or Seale of God vpon their forehead, and as withered and vnfruitfull sticks are ready for the fire: ⁵ But they shall haue no power to slay them, *to wit*, they shall not discouer to the world their greatest blasphemies at the first, as I said before, but they shall torment them for the space of fīue moneths, and their torment shall be like the torment that a man suffers, being stinged by a scorpion, *to wit*, they shall by peece & peece infect them with spirituall poison; and as I haue said already, they shall not feelee the smart thereof, while the second death make them to feelee the same: This torment shall endure fīue moneths, that is the time limitted them by God, which alludes to the fīue moneths in Summer when Grashoppers are; This forme of speech doeth declare the continuing of the Metaphore. ⁶ And in these daies men shall seeke death, and shall not finde the same, and men shall desire to die, but death shall flie from them, for then beginnes the troublesome times of the later dayes, the miserie whereof I heard our Master, while he was yet on the earth, declare in these words that I haue now repeated. ⁷ And the figure of these locusts, was like vnto the horse prepared for the war, to signifie that their forme of practise & policie, shalbe so worldly wise, that they shall lacke no-
thing

thing pertheyning to the setting forth of their intents, more then a horse of seruice which is curiously barded, feated and prepared, for going forth to the battell. And they had crownes like crownes of gold vpon their heads; for they shall pretend to be holy like the Elders, who for their reward gate Crownes of pure gold set vpon their heads, as you heard before, and so shall outwardly glance in an hypocriticall holinesse; And their faces were like the faces of men, and the faces of men signifie reason, as man is a reasonable creature: the likenesse then of their faces vnto men, signifies that they shall, by curious arguments, pretend reason to maintaine their false doctrine, but it shall be but a counterfeit resembling of reason indeed, euen as their crownes are like vnto gold, but are not gold indeed. ⁸ And they haue haire like the haire of women: for as the haire of women is a speciall part of their alluring beautie, so they haue such alluring heresies, whereby they make the way of heauen so easie by their helpe, to whomsoeuer, how wicked soeuer they be, that will vse the same, as they allure them to commit spirituall adulterie with them. And they haue teeth like Lions teeth: for as the Lion is stronger in the mouth, and so may doe greater harme with his teeth then any other beast, so all these that will not be perswaded with their shewes prepared like horses for the warre, with their crownes like crownes of gold, with their faces like the faces of men, nor with their haire like the haire of women, they shall be persecuted by the power of their mouth, *to wit*, by their threatnings and thundering curses. ⁹ And they had breast plates like breastplates of iron, for they shall haue to backe this their authoritie, the assistance of Princes, whose maintayning of them shall appeare vnto the world strong as iron. And the sound of their wings was like the sound of chariots running with many horses vnto the warre: for as the grasshoppers make in the hot time of the yere & the day, a great sound with their wings, so these shalbe made so strong and fearefull by their breastplates like iron, as what they, being in the height of their day shall decree, it shal haue such a maiestie and fearefulness, as the terrible noise of many horses and chariots hurling to battel: ¹⁰ But they had tailes like the tailes of *Scorpions*, and there were stings in their tailes: for at their first dealing with any, they appeare not harmful to them that heare them, and beleue them, but the effect and end of their practise is poison to the soule, and thereafter their tailes are like vnto the tailes of *Scorpions*, wherein is their sting: And they had power to trouble and harme men the space of five moneths: for as I shewed you before, that they should torment men the space of five moneths, *to wit*, a certaine space appointed them; so now I assure you to your comfort, that as grasshoppers last but five moneths that are hottest, so these shall be like vnto grasshoppers in that as well as in the rest; for they shall remaine but for a certaine space prescribed, and then shall be destroyed by the blast of Christs breath. ¹¹ They haue also a King, but to rule ouer them, who is the Angel of the bottomlesse pit, and his name in Hebrew is *Abaddon*, and in Greeke *Apollyon*, for these by the

the permission of Gods iustice, and working of Satan, shall haue at the last a Monarch to be their head, who shall be like vnto themselues, the angel or messenger comming, *to wit*, instructed and inspired by Satan to bee his embassadour, and to teach his false doctrine to the counterfeit church, as well as the true Pastours are the Embassadours of God to the true Church: He is called *Abaddon* or *Apollyon*, because as hee is both a spirituall and ciuill Monarch, so he destroyes and killes both body and soule, as I tolde you in the fourth seale, where hee is called *Death*, for the same cause that hee is called heere *Destroyer*. ¹² One woe is past, and loe two come after, for this which by the fift Trumpet is declared, is the first of the three last and greatest plagues, whereunto I wished you to take speciall heed; and therefore take good heed to the other two blasts of the trumpets that follow. ¹³ Then the sixt Angel blewe, and I heard a voice comming from among the foure hornes of the golden Altar that stands euer before the eyes of God, saying these words to the next Angel that had a Trumpet, Loose these foure Angels bound at the great water *Euphrates*. ¹⁴ Now the summons and warning being giuen by the sixt blast of the trumpet of the sixt and fearefull plague that was to come; this command of Christ (which is the voice here mentioned) comes to the sixt Angel, commanding him to doe as ye now haue heard: For although the trumpet was already blowen, yet the execution followes not, while Christ command and permit it; for these foure Angels mentioned here, are the same who were standing before vpon the foure airts of the earth, ready to destroy the same, who were then, as you heard, stayed by Christ, while first he had sealed his owne; who now being all sealed, because this is the last plague that is to come vpon the world, except that of the consummation; Christ therefore commands them to be loosed, for they were before stayed, as it were bound, to the effect they might now put in execution these things which they were ready to doe: When they were stayed, it is said they were bound at the great riuer *Euphrates*; alluding hereby to the history of *Balthasar* in *Daniel*, for as *Euphrates* diuided *Babylon* from the Persians and the Assyrians, which they crossed when they slew *Balthasar*, so this command of stay, giuen to these Angels by Christ, was that great riuer *Euphrates*, beyond the which they were bound, for they had no power to crosse it, and to plague the world, while first all his chosen were sealed, and that hee had loosed and permitted them, as by this command here is done: ¹⁵ And so these foure Angels were loosed, who were readie at the houre, the day, the moneth, and the yeere, to slay the third part of men, *to wit*, they were ready at the very moment prescribed to them by God, to destroy all men, except such as were sealed, ouer whom they had no power; and such as were reserved to the destruction of the last plague, *to wit*, the consummation; and so the third part was left to them to destroy. Now followes the plague of the sixt trumpet. ¹⁶ And first I saw an armie of horsemen, the number whereof were two hundred thousand thousand; for I

heard the number reckoned : this double great number signifies, that there shall be raised vp at one time, two great Monarchies and seats of Tyrants ; one ruling in the East, and another in the West, who shal cruelly persecute the Church. ¹⁷ And in this vision likewise I saw horses, whose riders had brestplates of fire, of Hyacinth and brimstone, and the heads of the horses were like the heads of Lions, and from their mouthes came fire, smoke, and brimstone ; noting, that with fiery rage, smokie pride, and pretences, and loathsome and wicked courses, these two Monarches, the one secular, the other Ecclesiasticall, shall conquer and possesse the greatest part of the world: These horses are a part, yet not the least part of the forces of one of these Monarches, in whose description it is most insisted, because he is the *Destroyer*, of whom it is spoken in the fift Trumpet, where hee is named *Abaddon*: These horses and their riders are the last order and sect of his Ecclesiasticall swarme: Their brestplates, *to wit*, their worldly defence is composed of fire, that is, persecution of the body, for they shall haue greater credit at the hands of Princes, then all these grasshoppers, spoken of in the fift Seale, and so shall vse their forces to defend themselues therewith: They are composed of the Hyacinth, for as this herbe is darke, and of a smoking colour and bitter to the taste, so shall they be defended and maintained by the craft of their darke and bitter heresies, (which in the third Trumpet are called Wormewood, as here they are called Hyacinth;) and they are composed of brimstone, which signifieth the loathsomnesse and stench of sinne, and the flame and force of hell fire, *to wit*, Satan the author of the one, and ruler of the other, shall by all maner of craft defend them as his speciall instruments, and the last vermine bred and come vp from the smoke of the bottomlesse pit: And they shall not onely haue power to defend themselues by these three meanes, but they shall also pursue and persecute the faithfull ; which is meant by their horses heads like to the heads of Lions, that is, able to deuoure : The meanes whereby they deuoure, are the same whereby they defend themselues, *to wit*, by the power of Princes, to persecute the bodies by false and hereticall bragges and sleights, which are here called Smoake, and by the drifts and frauds of Satan in diuers fashions to deceiue and inflame the soule, which craft of Satan is here resembled to brimstone. ¹⁸ By these three plagues, are slaine the third part of men, *to wit*, by fire, smoake, and brimstone, which came out of their mouthes, *to wit*, their malice and strength shall be so great, as they shall vse all meanes wherewith the third part of men shalbe destroyed, although these meanes shall not be vsed by them onely to worke this great destruction with. ¹⁹ For their strength is not in their mouthes onely, (as ye haue presently heard) but it is also in their tails ; for their tails are like the tails of serpents, hauing stings whereby they doe harme : In this they shall be like vnto the grasshoppers. ²⁰ But not the lesse, the wicked shall be so hard hearted, as the rest of them who were not destroyed by the plagues of this trumpet, shall not repent nor desist from the workmanship of

of their hands, *to wit*, from Idolatry, and adoring of deuils, and of images, of golde, of filuer, of brasfe, of stone, and of wood, who neither can see, heare, nor goe, (whereof this hereticall Monarch is the punishment:)

²¹ Nor yet will they repent them nor desist from breaking the second Table, by slaughters, forceries, fornications & thefts, whereof that other Monarch, who onely persecutes the body, is the reuenge, scourge, and plague.

C H A P. X.

A R G V M E N T.

Iohn heares the explication of these mysteries, which was written vpon the backe of the Booke: It is not lawfull to him to manifest it: By foreknowing things to come, which is signified by swallowing the booke, he is moued to a great ioy in the instant time, but it turneth in great bitternesse to him thereafter.

When I saw another strong Angel comming downe from heauen; hee was clothed with a cloud, and at his head was the raine-bow, and his face was like the Sunne, and his feet like the pillars of fire: This strong Angel was Christ, clothed with a cloude; for in a cloud hee ascended, and in the clouds shall he come againe at the latter day: Which cloud was a guide to the people of Israel by day, while they trauailed through the wildernesse; and out of that cloud hee powres the raine and dew of his graces in abundance vpon his chosen: His head was clothed with the rainebow, which signifies his couenant he made with his Elect, as ye heard before: His face was like the Sunne, and his feet like pillars of fire: yee heard these two described in the beginning of my Epistle. ² And he had in his hand an open Booke; this was the Booke of the Euangel, or glad tidings: And he set his right foote or strongest on the Sea, to make stable that liquid Element so vnstable of nature; and his left vpon the earth, which is sooner made firme, by this to shew the power he hath ouer all things contained in them, who hath no power to passe the bounds and order which he hath prescribed vnto them; and therefore the earth is called his *footstool*, by *Dauid* in his Psalmes. ³ And he cryed with a mighty voice like a roaring Lyon, for they were terrible things and great which hee was to denounce: ⁴ And when he had cryed, the seuen thunders spake their voices; These were the seuen Spirits of God, who by his direction did speake, and I was to haue written what they did speake, of purpose to haue set it downe with the rest: But I heard a voice from heauen, saying, Seale what the seuen thunders haue spoken, but write them not: For the holy Spirit hauing declared vnto me by them, the exposition of the fixe trumpets, the voice of God commands me not to manifest that vnto the world with the rest, but by sealing of it, to keepe it close vnto the due time. ⁵ And the Angel, *to wit*, Christ, whom

whom I saw standing on the sea, and on the earth, lifted vp his hand towards heauen, ⁶ And swore by him that created heauen, the earth, the sea, and all that is in them, that the time should be no longer: ⁷ But in the dayes of the seuenth Angels voice, when he begins to blow, the mysterie of God should be consummate, according as he tolde to his seruants the Prophets: This oath he made to assure me, that the world should end immediatly after the accomplishing of these things, mentioned in the fixe Trumpets, and that the seuenth declares the things which are to be done at the consummation; the forme whereof will be as hee hath declared to his Prophets. ⁸ Then that voice which I heard, spake to me from heauen, *to wit*, the voice of God the Father, spake againe vnto me, and said, Goe and take that open booke which is in the hand of the Angel, who stands on the sea and the earth: ⁹ And so I went vnto the Angel, and desired him to giue me the booke: and hee answered, Take and swallow it, and it shall bring a bitternesse vnto thy belly, but in thy mouth it shall be as sweete as honie. ¹⁰ Then I tooke the booke, and found that which he said to me of it, to be true; for indeed I thought it delightfull vnto me, to know the mysteries of God, by swallowing the booke, and so it was sweet in my mouth; but so soon as by the digestion hereof I must preach it to the world, and for that cause become to be hated, contemned, and persecuted by the wicked, and see but a small increase of my great labours, then surely it will be bitter to my belly, as it was to *Ionas*, and shall be to all the true preachers thereof thereafter. ¹¹ Then he said vnto me, Thou must prophesie againe before people, nations, tongues, and many kings for my children in Christ, *to wit*, my successours in doctrine, who shall be in the time of these plagues, shall haue the same commission to teach ouer againe the same Euangel, to the saluation of all the beleeuers: these shall haue such boldnesse giuen vnto them, as they shall constantly declare their commission, not only before the people, but euen before many kings, and shall not be afraid of their faces.

C H A P. XI.

A R G V M E N T.

Babylon the Popes Empire, is the outward part of the Temple: The true Church is in Sancto Sanctorum; but vnder the persecution of these hypocrites for a certaine space: Faithfull Pastours are sent from time to time to witnesse the trewth: They are persecuted, condemned, and slaine by Antichrist: God raiseth vp at the last stronger preachers, who shall describe the Popedome, and foretell the destruction thereof: In the seuenth Trumpet is the day of Iudgement described.



And then was a long reede like a rod giuen vnto me, and the Angel who gaue me the booke stood before me, and said, Arise, and measure the Temple of God, and the Altar, and all them that adore in it, with that reede that is giuen thee: ² But the court that is without the Temple, exclude thou, and

and measure it not, for it is giuen vnto the Gentiles, who shall tread down the holy Citie for the space of two and fourtie moneths. Now lest I should despaire of any profit which my successors could haue made in doctrine in their time, because as it appeareth by the sixt Trumpet, the whole world should be subdued to these two Monarchies; Christ, as well to assure me some should still remaine pure and vnspotted, as also to shew mee, and by me to forewarne the Church, that this most dangerous Monarch, called *Apollyon*, should corporally succcede in the Church, and should sit in the Temple of God, giues me a reede for that cause, and commands me to measure the Temple, for he will saue all them that are of the true Church, for they are the inward parts of the Temple; and the rest by reason of their hypocrisie, shalbe accounted of as Gentiles; and this diuision shalbe made by my successors in doctrine, (of whom I spake already) for they by the measure and triall of the word, signified by the reede, shall separate that holy *Sanctum Sanctorum* from the rest of the outward Temple of God, *to wit*, the hypocriticall and Antichristian Church, which shall tread downe and persecute the true Church, for the space of two and fourtie moneths, or three yeeres and an halfe, for it is both one number. This space prescribed by Christ, alludeth to *Daniels* prophecie of two times, a time, and halfe a time; for as *Daniel* meant thereby the halfe of his propheticall weeke, so Christ meanes by this, that the persecution of this *Destroyer*, shall last the halfe, *to wit*, it shall reigne about the midst of the last aage of this whole weeke, which begins at his incarnation and first comming, and ends at his last comming againe; which because it is the last period, it is here compared to a weeke: ³ But I shall giue that holy towne to two witnesses of mine, who clothed with sackcloth, shall prophesie the space of one thousand two hundred and threescore dayes; for these my successors he shall raise vp as witnesses, *to wit*, a sufficient number of them, (*for out of the mouth of two or three witnesses, euery word is confirmed*) to witnesse that their doctrine is false, who persecute the Church which he shal giue vnto them, for he shall make them their patrons, to defend and feed them by the power of the true word, and they shall preach repentance to that counterfeit Church; and therefore they are said to be *clothed in sackcloth*. And to assure vs to our great comfort, that in all the time of blindness, God shall euer be raising vp some of these two witnesses against the hypocriticall *Destroyer*, and to comfort and confirme his true Church, it is said, They shall prophesie the number of dayes that yee haue heard, which is correspondent iustly to the moneths before mentioned, *to wit*, they shall not leaue off to witnesse, all the time of the Antichristian kingdome. ⁴ These witnesses, are two greene Oliues, who anoint the Elect with that holy oyle; and two Candlestickes (as Christ said, to enlighten the world with their brightness) who are set downe, and doe their office, in the presence of him, who is Lord and ruler of the earth: ⁵ And if any shal presse to harme them, fire shall come out of their mouthes, and deuoure their enemies; for

for whosoever will doe them any hurt, himselfe must be slaine so, *to wit*, the holy Spirit, who is the fire in their mouth, shall accuse and cause to be destroyed with the second death, all them that either persecute them, or will not heare, or obey their doctrine: ⁶ These witnesses haue power to shut heauen, that it raine not in the dayes of their prophesie; and they haue power ouer the waters, to turne them into blood, and to strike the earth with euery kinde of plague, so often as they please; for hee shall authorize them and their message, with as sure testimonies, as the shutting of the heauen, and stay of the raine was vnto *Elias*, so long as he forespake it should be so; and as vnto *Moyse*, the turning of the waters into blood, and the striking of the earth of the land of Egypt, with diuers and sundry plagues: ⁷ But these shall be witnesses, by their death as well as by their life: For how soone any of them shall haue runne that course in the earth, which God hath appointed them, they shall be persecuted, ouercome, and slaine by that beast, the Angel of that bottomlesse pit, and king of the locusts, and that great towne & seat of the Monarchy shal publikely put them down, as malefactours: ⁸ So as their dead bodies or carkeises shall lie in the streets thereof: And this towne is spirituallly called *Sodom*, because of the spirituall adultery, *to wit*, Idolatrie that it shall commit and maintaine; and spirituallly Egypt, because it shall oppresse and intollerably burthen the soules of the chosen, euen as Egypt captiuated the bodies, and burthened the backes of the people of Israel, and in that towne also was our Lord crucified; for where Christs members are put to death for their Masters cause, (as this towne and Kings therof shal do) there is Christ himselfe crucified in effect, and his crucifying shalbe as wel imputed to them, as to *Iudas* who betrayed him: ⁹ And men of all tribes, peoples, tongues, and nations, shall see their carkeises the space of three dayes and a halfe, and they shall not be suffered to be buried in sepulchres: ¹⁰ And the inhabitants of the earth shall be glad and reioyce for their slaughters, and shall send gifts one to another, in token of ioy, because they are made quit of these two prophets, who tormented the indwellers of the earth; for the whole world, who are not in *Sancto Sanctorum*, shall not onely suffer, but allow that these witnesses be not onely slaine, but also be so cruelly vsed and contemned, as not to be suffered to be buried amongst others: And the whole earth shall reioyce at their death; because that euen as *Achab* blamed *Elias* for troubling of Israel, so shall the world thinke these witnesses troublesome vnto them, because they discouer vnto them their shamefulnesse, and call them to the repentance thereof. ¹¹ And thus shall they be contemned for the space of three dayes and a halfe, *to wit*, of three yeeres and a halfe; which signifies, that during the space of the Antichrists reigne, they shall be thus vsed; but after the space of three dayes and an halfe, the Spirit of life comming from God, shall enter into them, and they shall be set vpon their feete, and a great feare shall fall vpon them that did see them before:

¹² And they heard a great voice from the heauen, saying vnto them, *Come up*

up *hither*, then they ascended vp into heauen, and their enemies saw them doe so; for although that during the flourishing of this hereticall and hypocriticall Monarchie, the trew Pastours no sooner appeared, then they were put to death, yet at the last this Monarchie shall begin to decay, when the three yeeres, or the three dayes and an halfe thereof shall be expired: and then shall the Spirit of life from God, *to wit*, the holy Spirit sent from God, worke mightier in the latter Pastours of these dayes, so as in them shall the by-past Martyrs be reuiued, and their doctrine shall take roote in the hearts of many, and their reasons shalbe so pithie, as the Antichristian sect, and the rest of the world shall know as perfectly that they shall preuaile, as if they heard God call them to heauen, to reward them there for their victory: Neither shall they haue power of their liues, for God shall mooue the hearts of many to defend them in such glory and safetie, as if they were mounting vp to heauen in a cloud, and they not able to hinder them. ¹³ And then at that time shall be a great earthquake, *to wit*, great tumults among nations, and the tenth part of the citie shall fall. This citie is diuided in tenne parts, to shew it is the same Monarchie that shall afterwards be described by a beast with ten heads; and by the falling of the tenth part thereof, is meant, that diuers nations shall shake off the yoke of that Monarchie, and so a part of the strength of that citie shall decay. And there was slaine in that earthquake, seuen thousand men, *to wit*, a great number of men shal be slaine in these tumults, and the rest were afraid, and gaue glory vnto the God of *Heauen*, for these tumults and iudgements of God, shall by their terrours reduce some to the knowledge of the trewth. ¹⁴ The second woe is past, for these are the plagues of the sixth Trumpet, and loe, the third woe comes soone; for next followes the declaration of these dayes, wherein the consummation shall be, first of that Antichristian kingdome, and next of the whole earth; take therefore good heede vnto the third woe, for it is the last. ¹⁵ Then the seuenth Angel blew, and there were great voices in heauen, saying, The kingdomes of the world are made the kingdomes of our Lord, and of his Christ, who shall reigne for euer and euer. This ioyfull cry was in heauen, because the dayes were come wherein the day of Iudgement should be, and so the power was to be taken from the kings of the earth, who were enemies to the Saints, and Christ was hereafter to be the great, sole, and immediate King ouer all. ¹⁶ Then the foure and twentie Elders, who sate vpon seats in the sight and presence of God, for ioy that the saluation of their brethren was at hand, did fall vpon their faces, and adored God, saying, ¹⁷ We thanke thee Lord God Almighty, who is, and who was, and who art presently to come againe, because now thou art to make thy great power manifest, and art to begin thy glorious Kingdome. ¹⁸ And the Gentiles waxed wrathfull, for all the wicked now perceiue, that neither their force nor craft can auaille; for thy wrath is now come which none may resist, and the time of the dead is come, for now all the dead are to be iudged, and thou art to reward thy seruants

seruants the Prophets, and all the Saints, and all that feare thy Name, small or great, and thou art to destroy them that destroy the earth, by the persecuting of thy Saints, and defiling it with euery sort of vice. ¹⁹ Then the Temple of God was open in heauen, that the Arke of his couenant might be seene, which was within it: God now did shew the Arke of his couenant, to assure all the Saints that he would now haue mind of his promise, and according thereto would presently send downe Christ to Iudge the earth, as was done then in all terrour; which is signified by lightning, voices, thunder, and earthquakes, which then were made; and a great haile, which signifies the destruction of the earth, as showres of haile of all others, are the most harmefull and destroying.

CHAP. XII.

ARGUMENT.

A new vision: The devils malice against Christ and his Church: The Church by Gods prouidence escapes his furie: Shee is secret, and lies hid for a space: The deuill raiseth vp heresies and persecutions to destroy her; but all that cannot preuaile; whereupon he goeth to raise vp her great enemie the Pope.



Now as this seuenth Seale, wherein these seuen Trumpets were (which ye haue presently heard declared) was no other thing, but the more ample dilating of the fixe former Seales, (as I did shew before) so this vision which I am next to declare vnto you, is nothing else but a clearer setting forth, and fore-warning of these times, which are most perillous for the Church of all them which are to come after, especially of the three last woes. ¹ And there was a great signe, and a woonderfull vision seene in heauen, *to wit*, a woman clothed with the Sunne, and the Moone was vnder her feete, and shee had a crowne of twelue starres vpon her head, ² And shee was great with childe, and shee was so neere her childbirth, as shee was already crying, and was sore pained with the trauell to be deliuered of her childe: ³ And there was also another signe, and woonder seene in heauen; A great red dragon hauing seuen heads, and ten hornes, and vpon his head seuen diamonds: ⁴ And his taile drew the third part of the starres of heauen with him, and did cast them downe to the earth: This dragon stood before the woman, awaiting to deuoure her birth so soone as shee was deliuered of it: ⁵ But shee brought forth a man-childe, who was to rule all nations with a rod of yron, and her sonne was caught vp to God, and his Throne: ⁶ But the woman fled into the wilderness, where she hath a place prepared by God, that she might be fedde there the space of one thousand two hundred threescore dayes. ⁷ And there was a great battell stroken in heauen, for *Michael* and his Angels fought against the dragon and his angels: ⁸ And the dragon and his an-
gels

gels could not obtaine the victorie, but by the contrary their place was no more found in heauen: ⁹ And so that great dragon, *to wit*, that olde serpent who is called the deuill and Satan, who seduceth the whole face of the earth, was cast downe to the earth, and all his angels were cast downe with him. ¹⁰ And I heard a voice in heauen, saying, Now is wrought the health, the vertue, and the kingdome of our God, and the power of his Christ; for the accuser of our brethren is cast downe, who day and night accused them in the sight of our God: ¹¹ For they that fought with him, haue ouercome him, for the loue they beare vnto the Lambe and his blood, and to the word of his Testimonie, and haue prodigally giuen their liues euen vnto death for that cause: ¹² Therefore reioyce ye heauens, and yee that dwell therein; but woe to the inhabitants of the earth, and the sea, for the deuill is come downe to you, and he is full of great wrath, because he hath but a short space to reigne. ¹³ And when the dragon saw himselfe cast down vpo the earth, he pursued the woman who had borne the manchild: ¹⁴ But there was giuen to the woman two great Eagle wings, that shee might flee from the sight of the serpent into the wildernes, to the place that was there appointed for her to be nourished for a time & times, and halfe a time. ¹⁵ Then the serpent did cast out of his mouth after the woman to ouertake her, a water like a great flood, to carry her away perforce: ¹⁶ But the earth helped the woman, and opened her mouth, and swallowed vp by the way the great flood which the dragon had cast out of his mouth: This part of the Vision was to declare vnto me, that howsoeuer the Church, which is signified here by a woman, (for she is the spouse of CHRIST, who is her head, her husband, and her glory, obeying him with a reuerent loue, and yet weake and infirme like to a woman) how soone, I say, the Church shining in all brightnesse and innocencie, which is represented by her garment of the Sunne, and treading vnder feete, and contemning the world and the vanities thereof, here signified by the Moone, being vnder her feet; a Planet that hath no proper, but a borrowed light, and subiect to all mutabilitie, like the world, and being crowned with the shining glory of the twelue Patriarches and Prophets, and the twelue holy Apostles, succeeding them in the vnitie of doctrine, and therefore are called here a Crowne of twelue starres vpon her head; How soone, I say, that she thus arayed did bring forth CHRIST in the flesh, who is that man-child, who rules the Gentiles with an Iron rod, as *Dauid* saith in his Psalmes: That great red and ancient Dragon, for in our first forefather he vttered his malice, *to wit*, the diuell, who is ruler of infinite numbers of men, which is signified by his seuen heads, and seuen diadems, or Crownes vpon them, and who hath innumerable meanes and instruments to be executors of his malicious will, which is signified by the tenne hornes, alluding to *Daniel*; and who is so mighty in deceit, that he doeth not onely allure the infidels to follow him, but euen a part of the Pastours, and the visible Church to their destruction, which is signified by his drawing after him with his taile as fol-

lowers of his intifements, the third part of the Starres of heauen, and casting them to the earth : This dragon hauing waited to destroy her birth, and for earnestnesse gaping for it before it was borne, and not able to preuaile, but by the contrary seeing *C H R I T S* rising from the dead, and then his ascending into heauen, which is signified by the Childs pulling vp to *G O D* and his Throne, and seeing the Church to flourish, though vnder persecution, which is signified by her flying to a place in the wildernesse, which *G O D* had prepared for her, where thereafter she must lurke for the space of the dayes ye heard reckoned, *to wit*, the Church shalbe vnknowne, and as it were vnregarded, and no man shall know how it shalbe sustained; for *G O D* shall nourish it the space of the Antichrists kingdome, which is the number of dayes ye heard counted before : The Dragon, I say, hauing found this, that both *C H R I S T* and his Church did escape his hands, and not onely that, but that himselfe also by the vertue of *C H R I S T S* renewing of vs, was no more able to accuse the Saints of *G O D*, as he did in time of the old Law, since now we are made righteous, which is signified by the battell in heauen, where *G O D*, to declare that none is like vnto him, made *C H R I S T*, here called *Michael*, (whose name imports, Who is like *G O D*) with his Angels, to fight and ouercome the diuel and his angels, and to cast them on the earth; Satan, I say, finding himselfe thus debarred from further accusing of the Saints, hauing found that he should neuer haue place to doe that in any time thereafter; as on the one part it reioyced all the Angels and Saints in heauen, for their bretherens cause on the earth, as is witnessed by the song that the voyce did sing in Heauen, praising *G O D* therefore, and extolling the deed of *Michael* and his Angels, who fought so earnestly for the Saints on earth, as if they had bene mortall, they would not haue spared their liues in that cause for their sakes, whom *C H R I S T* had redeemed with his blood, and of whose election he had borne witness to his Father; so on the other part it enraged the Dragon, so that he became the crueller tempter of men vpon the earth, as well for that his place of accusing in heauen was taken away, by the mysterie of the redemption which is signified by this fight, as for that he knew within short space he was by *C H R I S T S* second comming, to be cast downe from the earth into hell, there to be chained in eternall captiuitie and misery, euen as by the first comming he was cast from the heauen, which is signified by the last part of the Song, so as he pursueth the Church with heresie and ciuil powers, which both are signified by the floods of waters which he spewed out of his mouth, after that the Eagle wings were giuen the woman to flie to that place appointed for her in the wildernes, where she must remaine the number of dayes ye haue heard, *to wit*, after that *G O D* had giuen his Church a sufficient swiftnesse to eschew the rage of Satan, and to lurke the space of Antichrists raigne, which lasteth three times or three yeeres and a halfe, that is, a time prefixed by *G O D*, and vnknowne to men, as ye haue sundry times heard already. But seeing that all this vanisheth, as if the earth had
swallowed

swallowed and dried vp that flood suddenly. ¹⁷ The Dragon therefore or the diuel, became more wrathfull and enraged then before against the woman, or the Church, and went about by some other way, to make warre against the rest of the womans seed, who kept the Commandements of GOD, and had the testimonies of CHRIST to GOD the Father, that they were chosen and called, for these are onely the true posteritie of the Church, *to wit*, the successours in grace, faith, and trewth. ¹⁸ And I stood vpon the Sea shore, I meane, it seemed to me that I stood vpon the Sea shore, because I did wait to see come out of it, which represented all peoples and nations, such powers, as Satan would imploy to fight against the Church; for the declaring whereof this Vision was shewen vnto me, and whereof these two last great wonders were but the introduction, that by these things past, as the roote, I might the better vnderstand the branches, which are to bud forth thereof as followeth.

C H A P. XIII.

A R G V M E N T.

The Popes arising: His description: His rising caused by the ruine of the fourth Monarchie the Romane Empire: The rising of the false and Papistical Church; her description; her conformitie with her Monarch the Pope: The great reuerence borne to the Pope by many nations, and not onely to him, but to his Legates: A generall defection so great, as there shall not be an other visible Church, but the Popedome: Of the first Pope who did take to him selfe all their blasphemous and arrogant styles.

And then I saw a beast rising out of the Sea, *to wit*, from among the number of Nations and peoples; I saw a Monarchie chosen and erected vp by this Dragon the deuil, and it had seuen heads and tenne hornes, and tenne diadems vpon the tenne hornes: the signification of these heads and hornes, was declared vnto me by an Angel, as ye shall heare in the place conuenient hereafter, and vpon these heads was the name of *blasphemie*: for they by the persecution of the Saints, and adoring false gods, shall both by word and deed blaspheme the name of the Eternall. ² This beast or Monarchie, is the fourth King or Monarchie wherof *Daniel* prophesied, *to wit*, euen that Monarchie which presently reignes, and hath the power of the other three reuiued in it, for it is farre greater then they: And therefore as that Monarchie of the Leopard, gat that name because of the swiftnes of the conquest: and that of the Lion, because of the mightines and cruelty therof: and that of the Beare, because of the strength and long standing thereof; so this is called like the Leopard, *to wit*, in shape, whereof commeth her agilitie: headed like a Lion, because his strength is in the head, as ye heard already: and legged like a beare, because

Chap. 17.

Daniel 7.

in the Beares legges consists his greatest strength, and durableness; this proportion signifies, that this Monarchie is farre greater then all the rest, and all their powers are reuiued in it, as I said before. ³ And I perceiued that one of the heads of the beast, had bene deadly wounded, but the wound thereof was healed, and the whole earth followed this beast with a great wondering; this was to signifie vnto me, that it was not of this beast that I was ordained to forewarne you, for the worst of this beast is almost past already, and this Monarchie shall be within short space destroyed, but this beast or Monarchie is shewen vnto me, because out of the ruines thereof shall rise in that same Seate where it was, that hereticall Monarchie whereof I am to forewarne you, which is signified by the deadly wound it gat on the head which was healed againe: for as the *Phoenix* reuiues of her owne ashes (as prophane stories make mention) so out of the ashes of this Empire shall rise and be reuiued an other, which shall grow so mighty, that the whole earth that is without *Sanctum Sanctorum*, shall with amasement reuerence, obey and follow it, as ye heard presently declared.

⁴ And they adored the Dragon who gaue power to the Beast, for they shall giue themselues ouer to the workes of darkenes, which is to serue, and adore the diuel, who raised vp this beast to make warre against the seed of the woman, as ye heard before. And they also adored the diuel in his instrument, by reuerencing that Beast and Monarchie erected by him: and they said, Who is like vnto the Beast, or who may fight with him? for this Monarchie shall be so strong in worldly power, as the world shall thinke it so farre in strength aboue all other powers, that it is impossible to ouercome it, especially, that the little stone which was cut without hands out of the mountaine mentioned by *Daniel*, shall euer destroy it, which notwithstanding at the last shall bruiſe it in pieces. ⁵ And there was a mouth giuen vnto it to speake great things and blasphemies; It is said in *Daniel*, that his mouth shall speake in magnificencie, and vtter words against the Soueraigne, *to wit*, this Monarchie and King thereof, shall extoll himselfe farre aboue all liuing creatures, and shal vsurpe farre higher Styles then euer were heard of before, by the which, and by his false doctrine together, he shall so derogate from the honour of GOD, and vsurpe so all power onely proper vnto him, as it shall bee great wordes against him, and blasphemie of his Name. And there was power giuen him to doe, *to wit*, GOD shall permit his Tyrannie to encrease, and persecute the Saints the space of two and fourtie moneths: This space was mentioned vnto me, to let me know thereby, that this Monarchie risen out of the ruines of the other, is the same which is meant by that Citie, whereof ye heard alreadie in the sixt Trumpet, which persecuted the two Witnesses; for the same space is assigned to her there, and consequently it is that same seate and Monarchie which is meant by the angel of the bottomlesse pit, called *Apollyon* in the fift Trumpet: by the Rider on the pale horse, called *Death*, in the fourth Seale, and also obscurely meant in the

Chap. 12.

Daniel 2.

Daniel 7. 11.

Chap. 11.

Chap. 9.

Chap. 6.

the sixt Trumpet by the halfe of that great hoste of horsemen, of the which halfe the armed horse which I saw in the vision, was a part of the power, whose head and Monarchie was the plague for idolatry, as ye heard; which Monarchie, together with the other (of whom yee also heard obscurely in that place, as the plague of the finnes against the second Table) *to wit*, this great beast here mentioned, and the other reuealed, a vowed and open enemy of Christs Church, shall both gather their forces to fight against it in that battell of the great day of the Lord, whereof ye shall heare in the owne place: Then this beast, according to the power which was giuen him, opened his mouth in blasphemies against God, and spake iniurious words against his Name, his Tabernacle, *to wit*, his *Sanctum Sanctorum*, which is the Church militant, and them that dwell in heauen; for his reigne shall be so great, that hee shall not onely blaspheme the Name of God, in such sort as ye heard already, and persecute the members of Christ that shall be on the earth in his dayes, but likewise vpbraide with calumnies the soules of the Saints departed: ⁷ And for that effect he was permitted by God to make warre against the Saints; and hee gaue him power to ouercome them corporally, and to rule ouer all tribes, tongues, and nations; so great shall his Monarchie and power be: ⁸ And so all the in-dwellers of the earth shall adore him, *to wit*, a great part of them shall reuerence him, whose names are not written in the booke of life, which is the Lambes that was slaine, which booke was written before the foundation of the world was laide; for these are alwayes excepted from bowing their knees to *Baal*, who were predestinate by Christ to saluation before all beginnings. ⁹ He who hath an eare, let him heare and take heede vnto this sentence that followeth, *to wit*, ¹⁰ If any man leade in captiuitie, in captiuitie shall he be led againe: if any man slay with the sword, with the sword shall hee be slaine againe: then since ye are assured, that God in his good time shall iustly mete to their tyrannie, the same measure that they shall mete to his Church, let not your hearts in your affliction, through despaire of Gods reuenge, (because of his long suffering) swarue from the bold and plaine professing of his trueth; for in this shall the patience and constant faith of the Saints or the chosen, betried. ¹¹ And then I saw another beast rise vp vpon the earth, and it had two hornes like vnto the Lambe, but it spake like the dragon, for lest this Monarchie should be taken to be a ruler onely ouer the body, and that I might vnderstand the contrary, *to wit*, that he was specially a spirituall tyrant ouer the soules and consciences of men, this other beast was shewen vnto me, which representeth the hereticall kingdome of the grasshoppers, whereof *Apollyon* was made King in the fift Trumpet; and it vseth the coloured authoritie of Christ, by pretending two swords, or two keys, as receiued from Christ, which is signified by the two hornes like the Lambes, but the end whereof it vseth that authoritie, is to get obedience to that false doctrine which it teacheth, signified by speaking like the dragon or deuil. ¹² It is this false and hypocriticall Church then, which doeth exercise all

Chap. 9.

Chap. 16.

Chap. 9.

2. Theff. 2.
2. Kings 1.

the power of the former beast, *to wit*, teacheth the Kings of this Monarchy and feat, by what meanes they shall allure and compell the people to obey their commands; and this Church shall also entise the earth and the inhabitants of the same, *to wit*, all nations which belecue the false doctrine that it teacheth, to adore this other beast, whose deadly wound was healed; for it shall perswade them that this hereticall Monarchie ought for conscience sake to be obeyed by all persons, in whatsoever it commandeth, as if it could not erre: ¹³ And to perswade men thereof, it makes great signes or wonders, yea euen causeth fire to fall out of heauen vpon earth in the sight of men; vpon whom, because they shall swarue from the loue of the trewth to belecue lies, God shall iustly by the meanes of this false Church, as his instrument of reuenge, send a strong illusion and deceit, with great efficacie of miracles and woonders, yea as mightie and strong as that of *Elias* was, calling for fire from heauen, which here is repeated. ¹⁴ And all these miracles it did in the presence of the beast, to make the beast to be adored therefore, by the inhabitants of the earth, and it perswades them to make an image of the beast, which was wounded by the sword, and reuiued againe; for not onely shall this hereticall Monarchy haue power in his owne person to command absolutely many nations, but euen the nations shall consent, by the perswasion of this false Church, to obey the absolute command of his Lieutenants, Legats and Embassadors in euery countrey, so as they shall not onely be exempted from the lawes of euery countrey, wherein they liue, but shall euen be fellowes and companions in all honours and priuiledges to the princes or kings thereof: And this willing consent of nations vnto this, by the perswasion of this false Church, is signified here, by the making of this image at the Churches perswasion. ¹⁵ And power was giuen vnto it, *to wit*, vnto this false Church, to quicken this image, and to make it speake, and to cause that all those who will not adore this image, should be slaine corporally; for as the consent vnto this authoritie of the image must be giuen by the nations, and so they to be the makers thereof, so the authoritie, which is meant by the quickening of it, and making it speake, must be giuen it by the working of this false Church, whose rage shall be so great, as it shall persecute any who will not thinke the commands whatsoever of this Monarches embassadours and images, to be an infallible Law, as well as his owne. ¹⁶ And so this false Church makes that all, small or great, rich or poore, bond or free, in short, all men of whatsoever degree, shall take the Character or seale of this Monarchie into their right hand, or into their forehead, *to wit*, publicly professe obedience thereto, and assist the maintenance thereof, and downethrowing of all resisters: ¹⁷ And that none may buy and sell except they haue the Character or the name of the beast, or the number of his name; for this defection shall be so vniuersall, and so receiued by all degree of men, as it shall not be possible to any, neither shall that hypocriticall church permit any to be partakers of their ciuill societie, which is meant here by buying

buying and selling, except they be knowen to be of his fellowship in religion, which is meant by the character, and his name, and the number thereof. Then since you see that this defection shall be so generall, beware of euery one that shall say, *Lord, Lord*, thereby to deceiue you, for you see by this, that false prophets shall for a time so triumph, as they shall vaunt themselves to be the trew Church, because there shall be no other Church visible at that time, although there shall euer be some that shall not bow their knee to *Baal*; for the woman shall not be deuoured by the dragon, but hid and nourished in the wildernesse out of sight for a space, as ye heard before. Retaine well in memorie these words, for the time shall come in the latter dayes, that this doctrine shall be thornes in the eyes of many.

¹⁸ Now, as to the number of the beast here is wisdom, let him that is endued with knowledge number it, for the number of the beast or Monarchie, is the number of the man, *to wit*, of the first Monarch of this seat, who shall first vsurpe all these styles of blasphemie, and who in the fourth Monarchie shall reuiue a spirituall supremacie and tyrannie; and his number, *to wit*, the date of yeeres that he shall begin to reigne, in reckoning from the time of this Reuelation, is fixe hundred sixtie and fixe.

1. Kings. 19.
Chap. 12.

Benedictus
the 2. Platine.

C H A P. XIII.

A R G V M E N T.

*The happie estate of the faithfull in the meane time of the Popes Tyrannie:
His destruction: The faithfull onely are all saued.*



Now so soone as the tyrannicall gouernment of these two beasts, *to wit*, the false church and their king had bene declared by this last Vision vnto me, euen as before, after the denouncing of the fearefullest plagues, the happy estate of Christ and his Church was declared to comfort me, as ye heard before; so now the plagues that are to be wrought by this spirituall Tyrannie being declared, the estate of Christ and his followers in the meane time is next set forth as followeth. Then I did looke, and loe I saw the *Lambe* standing vpon *Mount Sion*, and with him a hundred fourtie and foure thousand, hauing the Name of his Father written vpon their foreheads: for in the meane time that this Tyrannie was raging on the earth, this *Lambe* Christ was standing vpon *Mount Sion*, *to wit*, vpon his holy place, out of which he promised saluation to the faithfull, as *Dauid* saith, and is accompanied with this great number of faithfull, which number was composed of twelue thousand of euery Tribe, as ye heard before; but this number comprehends in this place all the faithfull, as well of *Gentiles* as of *Iewes*, although it seeme to be vnderstood of the *Iewes* onely, which is done for continuing of the Metaphore, because as *Sanctum Sanctorum*, which was a part of the materiall Temple of *Ierusalem*, did signifie before

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all the faithfull, as ye haue heard, so now this number of *Iewes* here, signifies the faithfull, both of *Gentiles* and *Iewes*, as I haue said, who now are described here making publike profession of Christ, by bearing his marke on their forehead, an eminent part, euen as the wicked beare on their forehead the Character of their king, the angel of the bottomlesse pit: These faithfull followers of Christ did beare now his Marke, to testifie thereby, that they were preferred by it, euen in the very time that this Tyrannie was raging all the fastest. ² And I heard a voyce from heauen like the sound of many waters in greatnesse, and like the roaring of the thunder in terriblenesse; And I also heard the voyce of many harpers playing on their harpes, ³ And singing as it were a New-song, before the Throne, and before the foure Beasts, and the Elders, and none could learne that Song, except these hundred foure and fourtie thousand, *to wit*, these who are bought from the earth: for they who were bought and redeemed by the precious Blood of Christ, from among the rest of the world, and so were no more of their number, were onely able to learne and vnderstand these voyces, for vnto them onely it apperteineth: Where first God promised, that he should shortly destroy that Tyrannie, (which voyce of God is here described by resembling it to the sound of many waters, as *Dauid* doeth, and to the roaring of the thunder;) And where next the thanks thereof is giuen by the Saints and Angels in singing the praises of God, as earnestly, and cheerefully, as if it were but a New-song, and to represent the harmonie thereof, they sing to the concords of the harpes and instruments in the presence of God sitting in his Maiestie, and compassed about with the foure Beastes, and foure and twentie Elders, of whom ye heard mention made before. ⁴ These attendants on the Lambe, are these who are not defiled with women, *to wit*, not guiltie of spirituall adulterie, for they are Virgines, as Christ called them in the parable of the Lampes: these follow the Lambe whither soeuer he goeth, for they goe not astray from his footsteps, neither to the right, nor the left hand, and those are they who are bought from among men, and are the acceptable first fruits vnto their Father, and his Lambe. ⁵ And in their mouthes was found no guile, for they are inculpable before the Throne of God, because the Lambe hath fully payd their debts for them. ⁶ Then I did see another Angel flying through the midst of heauen, hauing the Eternall Euangel in his hand, that he might preach the same to all the inhabitants of the earth, euen to all nations, tribes, tongues, and peoples: for euen as ye heard before in the sixt Trumpet, of the reuiuing againe of the two Witnesses, who were slaine by this tyrannicall and hereticall Monarchie, so now the same was declared vnto me by this Angel, who when this Tyrannie is in the greatest pride, as ye haue heard, flies through the midst of heauen to be publike-ly heard and scene by all, hauing with him these eternall glad tidings to preach them to all the earth, *to wit*, God shall in the end of this Tyrannie, while it is yet triumphing, raise vp and send his Angels or messengers, who

who shall publicly teach the trewth, and refute the errours of this tyrannie before the eyes of the Sunne and the Moone, to the saluation of a part of euery countrey, and to double condemnation of the rest through making them inexcusable, who wil not turne in time. ⁷ And their exhortation shalbe this, which then I heard the Angel say with a lowd voyce; Feare God, and render him all glory, for the day of his iudgement comes at hand, adore him therefore who made heauen and earth, and seas, and fountaines of water, *to wit*, all things, good and euill: and the particular applications that these Witnesses shall make of this generall doctrine, to the times of corruption that they shall be in, shall be this that I heard two Angels folowing declare, of whom the first said; ⁸ It is fallen, It is fallen, *Babylon* that great City, because she gaue to al nations to drinke of the Vine of wrath, of her fornication or spiritual adulterie, *to wit*, that great Monarchie called *Babylon*, because it leades and keepes the soules of men in spirituall thraldome, euen as the Monarchie of *Babylon* led, and kept the people of Israel in a corporall captiuitie, that Monarchie, I say, shall be suddenly destroyed: for it is to be noted, that as there is no distinction of times in the presence of God, but all things are present vnto him, so he and his Angels calleth oftentimes that thing done, that is shortly and certainly to be done thereafter, which forme of speech ye wil fundry times heare thus vsed hereafter; That Monarchie, I say then, shall shortly be destroyed, and that iustly, because she hath abused a great part of the earth, by intising them to be senselesse (as if they were drunken,) and to embrace her errours and idolatries or spirituall whoredome: For as men are entised by whores to leaue their owne spouse, and enter in to them, so shall they perswade the nations to leaue their societie with their spouse I E S V S C H R I S T, and onely fettle their saluation vpon her, and for the committing of this spirituall whoredome, this Monarchie is here called *Shee*, and afterward the great *Whore*, and the reason that they shall giue why they make this warning, shall be in these words, which I heard the third Angel proclaime, *to wit*, ⁹ For whosoever shall adore this Beast any longer, or his image, or take his character on his forehead, or his hand, as ye heard before, ¹⁰ He shall for his iust reward and punishment, drinke of the Wine of the wrath of God, yea of the pure and immixed wine thereof, powred out in the cup of his wrath: And he shalbe tormented with fire and brimstone, *to wit*, he shall be cast into hell, the torments whereof they doe signifie, and that in the presence of the holy Angels, for they shall beare witnesse against him in the sight of the *Lambe*: for the *Lambe* shall iudge and condemne him: ¹¹ And the smoake of his torments shall mount vp in all worlds to come, *to wit*, he shalbe vncessantly tormented for euer: For all these that adore the Beast and his image, and hath the character of his name, shall not haue rest day nor night, *to wit*, they shalbe perpetually tormented without any release or reliefe. ¹² And in these dayes when the Witnesses shalbe making this exhortation, in these things shall the constancie of the Saints or faithfull

Chap. 17.

faithfull be tried, and by this triall shall they be knowne and discerned, that obserue and retaine the Commandements of God, and the faith of Iesus the Sauour. ¹³ Then I heard a voice from heauen, saying to me, Write, Blessed are the dead that die for the Lords cause hereafter, so sayes the Spirit, for they rest from their trauails, and their workes follow them: This voyce from heauen did by these wordes declare vnto me, that these Witnesses who should make this exhortation that ye haue heard, should be persecuted therefore by that spirituall *Babylon*; but that these should be happiest, who lost their liues for so good a cause, for the confirmation whereof the holy Spirit sayes, Yea, and subioynes the reason, *to wit*, because both they rest from these continuall labours and troubles, that they were alwayes subiect vnto in the earth, and in recompense thereof their workes follow them: for as faith is the onely leader of men to heauen, and so goes before them; so according to the greatnesse and honour of their calling in earth, if they discharge it well, they are rewarded in heauen with a measure of glory conformed thereunto; and so their workes follow them, to obtaine that measure in that place wherof they were already assured by the meanes of faith in Christ onely. For although the Sunne, and the Moone, and the starres be all bright lampes and lights of the heauen, yet are they not all alike bright, but the brightnesse of euery one of them is different from the other; Alwayes let vs assure our selues, that although our measures shall be vnequall, yet from the greatest to the least, all the vessels of mercie shall enioy in all fulnesse, as much glory as they shalbe able to containe, and the vnequalitie of the measure shalbe, because they are not able euery one of them to containe alike in quantitie; and the like shalbe done with the measures of paines to the reprobate in hell. ¹⁴ Then I beheld, and loe I saw a white cloud, and vpon the cloud sate one like a man, hauing on his head a crowne of gold, and in his hand a sharpe sickle: ¹⁵ And an other Angel came out of the temple, & cried with a lowd voice to him that sate vpon the cloud, Thrust in thy sickle to reape, for the houre of thy reaping is come, and the haruest of the earth is withered for ripenesse, and readinesse to be cut: He who was like the Sunne of man, and was sitting on a white cloud, was Christ in a bright cloud of glory, crowned with a Crowne of victory; all that was spoken of him here, was to declare to me, that the last dayes wherein his comming againe shalbe, shall be next following, to the reuealing of *Babylon*, by the reuiuing of the witnesses, as ye heard in the end of the sixt Trumpet; ¹⁶ At what time Christ shall gather his haruest of the elect together, as I heard himselfe say while he was yet on earth among vs. ¹⁷ Then another Angel came forth of the Temple that is in heauen, and he had an other sharp sickle in his hand: ¹⁸ And an other Angel came from the Altar, who had power ouer the fire, and he cried with a lowd voice to him that had the other sharpe sickle, saying, Put downe thy sharpe sickle, and gather the clusters of the Vine-trees, for the grapes are ripe. ¹⁹ Then the Angel put downe his sickle on the earth, and gathered the Vines of the earth,

earth, and cast them in the winepresse of the wrath of God : For so soone as Christ hath gathered his haruest together, then the reprobate are fully to be destroyed, as is declared here by the Angels command, who came from the Altar, *to wit*, as directed by Christ. This Angel had power ouer the fire, *to wit*, he had direction to destroy, as he commanded, the messenger of Gods plagues, who had the sickle to doe it, who at his command cut the Vines and cast them in the great Winepresse of Gods wrath, *to wit*, destroyed the reprobate in the abundance of the wrath of God: ²⁰ And the Winepresse was troden without the Citie, and the blood came out of the Winepresse, euen to the horse bridles, and spred to the bounds of one thousand and sixe hundred furlongs. This is surely a great comfort to all the chosen, that notwithstanding all the rest of the world, except such as are Christes haruest, whom he hath gathered together in the holy Citie, the rest, I say, shalbe destroyed in such a great number, as their blood shall of deepenesse come to the horse bridles, and ouerflow the whole land of Canaan, whereof the number of furlongs, or eight parts of miles, ye heard, is the length; Yet though it ouerflow the whole earth, which is signified by Canaan, it shalbe without the holy Citie which is in the midst of the land, *to wit*, although the trew Church shalbe in the midst of the world, as *Ierusalem* was in Canaan, yet that destruction shall not make a haire of one of their heads to fall, but it shalbe without them, and they fully exempted from it, as the land of *Goshen* was from the plagues of *Egypt*.

C H A P. XV.

A R G V M E N T.

*The faithfull praiseth God for the Popes destruction, and their deliuerance:
The plagues which are to light on him and his followers, is to be
declared by the pouring forth of the seven Phials.*

Then I saw another signe in heauen, great and wonderfull, *to wit*, seven Angels hauing the seven last plagues, for by them is fulfilled the wrath of God; for the Spirit of God, hauing already declared vnto me the generall destruction of the whole world, which is without the holy citie, hee next declared vnto me, vnto my greater comfort, the particular plagues that are to light vpon spirituall Babylon, as a iust recompense of her sinnes, and of the plagues that shee is to loade the earth withall; and these are the seven hinmost which are in the hands of the seven Angels, of whom there is here mention made. ² And I saw as it had beene a glassie Sea mixed with fire, and they that had wonne the victory ouer the beast, and ouer his image, or embassadours, and his character and the number of his name, *to wit*, from that time that the last beast rose out of the ruines of the other, I saw these victours (I say) standing aboue, or vpon this sea of glasse, and

and they had the harpes of God: For now hauing declared on the one part how vnhappy the state of Babylon shall be by the seuen last plagues, which shall fall vpon it; so on the other part, by these who stand on the sea of glasse mixed with fire, he declared vnto me what should be the blessed estate of the chosen, at that time that these plagues shall fall vpon Babylon, *to wit*, of these victours; for they shall reueale the Antichrist and deface him, they shall then behold the rest of the world, which is here signified by the sea of glasse, and they shall haue the harpes of God, *to wit*, the praises of God in their mouthes, because he hath mixed this glasse sea with fire, *to wit*, hath destroyed and made his iudgements to fall vpon this wicked world, as their song which followes will declare: ³ And they sung the song of *Moses* the seruant of God, & the song of the Lambe: It was called the song of *Moses*, as well because they did sing the praises of Gods iustice vpon this glasse Sea, to the reuenge of the blood of his chosen, as *Moses* sayth in the very last wordes of his Canticle; as because *Moses* praised God for the deliuerance of his people, from the corporall thraldome of Egypt; and the song of the Lambe, because they praised him for doing the like, by relieuing the Church from the thraldome of the spirituall Egypt in the times of the Euangel: and their song was this; Great and wonderfull are thy workes, O Lord God Almighty, iust in punishment, and trew, for the performance of thy promises are thy wayes, O King, and defender of all thy Saints and trew followers: ⁴ Who will not feare, O Lord, and glorifie thy Name, since thou art onely perfectly holy, for all nations shall come at the latter day, and adore before thee, since thy iudgements are now made manifest, and lighted vpon the earth. ⁵ And next after this, I saw these particular plagues euery one, (for the which the Saints did thus praise God, as followeth) for I did looke, and I saw the Temple of the Tabernacle of the Testimonie in heauen opened; the like of this ye heard was done in the beginning of the seuenth Trumpet, and for the same cause it was also done here, *to wit*, to shew the Arke of the couenant which was therein, for thereby God did witnesse, that hee was now mindfull of his promise by the sending out of these seuen Angels, and seuen plagues, which were now to be executed. ⁶ And out of this Temple came seuen Angels, for from the remembrance of his Arke and Couenant proceeded their direction, and they were clothed with pure and white linnen, for innocencie and puritie, and girded about their breasts with gold, for honour and glory. ⁷ And one of the foure beasts gaue these Angels seuen Phials of golde, full of the wrath of God that liues eternally, and for all worlds to come: These Angels are thus arayed, and these golden and precious Phials of the wrath of God, are giuen them by one of the foure beasts, the most excellent creatures of God, all to teach vs, that as these plagues shall be most bitter to *Babylon* and her followers, so shall they be most sweet to all the chosen for their deliuerance; for they are to light vpon the wicked, and no wayes to harme any of the holy Citie. ⁸ And the Temple in heauen was filled with

with the smoake comming from the Maieſtie of God, and from his vertue and power: And there could none go in into the Temple while the ſeuen plagues of the ſeuen Angels were fulfilled, to teach vs that no fleſh, how guiltleſſe ſoeuer it be, can compeare before God, when in his wrathfull face he is clothed with iuſtice, but onely when with a cheerefull countenance, clothed with mercy, he ſtretcheth forth his hands vnto vs.

C H A P. XVI.

A R G V M E N T.

By the firſt Phiale the Popes followers are plagued with ſundry new and vnknown diſeaſes: By the ſecond Phiale all kinde of plagues, ſuch as ſword, famine, and peſtilence light vpon the nations that acknowledge him: By the third, are diuers Popes raiſed vp at one time, who ſtriving for the ſeats, fight among themſelues, and ſo they are iuſtly recompensed for ſhedding the blood of the Saints: By the fourth, the reuerence of him begins to waxe colde in the hearts of men: By the fiſt, his abuſes begin to be diſcouered: By the ſixt, his forces decay, which he perceiuing, houndeth out the Jeſuits, to gather all his forces to deſtroy the faithfull, with whom God fights to his deſtruction: By the ſeuenth, the latter day is deſcribed, and the Popedome rent aſunder.



Then I heard a voice out of the Temple, ſaying to theſe ſeuen Angels, Goe powre forth in great abundance vpon the earth, the ſeuen Phials of the wrath of God; for now they were to be ſhewen, and to be deſcribed vnto me. ² Then the firſt Angel went to worke, and powred forth his Phiale on the earth, and there fell a great and grievous ſore vpon all them that had the character of the beaſt, or adored his image: Theſe plagues which were ſhewed to me, were onely ordained to light on Babylon, (as I ſaid before) and therefore they mete vnto her with the meaſure that ſhee ſhall meaſure others with, *to wit*, they ſhall plague her and her followers with the like plagues that ſhe ſhall plague others with, correſponding aſwell in number as in qualitie: they alſo haue alluſion to the plagues of Egypt, becauſe ſhe is called ſpiritually Egypt, (as yee heard in the ſixt Trumpet) and ſo by this firſt plague is ſignified, that as ſhee persecuted the faithfull, and killed them, (as is declared in the ſixt Trumpet) and as *Moses* made a ſcabbe to come vpon all the Egyptians for *Pharaohs* ſake, ſo ſhall there fall a peſtilent and pernicious ſore vpon all his followers, *to wit*, they ſhall be troubled with diuers new and horrible diſeaſes. ³ Then the ſecond Angel powred forth his Phiale vpon the ſea, and the ſea was made by it like the blood of a dead body, and euery liuing thing in the ſea died; for as that beaſt ſhould firſt ſo trouble the ſea, *to wit*, the peoples and nations, with persecuting all them who wil not adore her, and by her abuſe cauſe the world to become dead to all good workes and

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fruitfull

fruitfull faith, as is declared by the vision where I saw her rise out of the sea; and as *Moses* turned the redde sea into a corrupted blood, with drowning the Egyptians, (which is here called the blood of a carrion) by the which all the fishes therein were poisoned, so shal the nations and the peoples, which are the followers and partakers of Babylon, be troubled with warres within and without, and with all kinde of plagues, such as pestilence, and famine, and such others. ⁴ Then the third Angel powred foorth his phiale vpon the Riuers and fountaines of water, and they became blood; for as this false Church and grasshoppers did corporally succeed to the fountaines of waters, *to wit*, the trew Pastours, (as ye heard in the third Trumpet) and did assist their King *Apollyon*, to persecute bloodily the liuely fountaines of waters, or trew Pastours, who yet remained vn-corrupted, as ye heard in the sixt Trumpet; and as *Moses* made all the riuers and fountaines of waters in Egypt to become blood, so shall the teachers and heads of this false Church, be diuided among themselues, yea there shall be in three or foure diuers places, three or foure diuers persons, and euery one of them shall claime to be king of the locusts; which question shall be decided by the cruell and bloodie edge of the sword: And therefore to shew me how iustly that great persecutor of the Saints, is now made to be the persecutor of himselfe, diuided in diuers persons, ⁵ I heard the Angel of the waters, *to wit*, the third Angel, who powred these plagues vpon the waters, vse these words; Iust art thou, O Lord, who is, who was, and holy for that thou hast iudged these things; ⁶ Because euen as they, *to wit*, these corrupt, filthie, and false fountaines of waters, haue shed the blood of thy Saints and Prophets; so hast thou now giuen them of blood to drinke, for they are worthy of such a reward. ⁷ Then I heard the voice of one from the Sanctuarie, for confirmation hereof, saying, Certainly, O Lord God, trew and iust are thy Iudgements, for thou hast perfourmed thy promise, and hast iustly recompensed them. ⁸ Then the fourth Angel powred foorth his phiale vpon the Sunne, and power was giuen vnto him to afflict men with fire; for euen as the Sunne was darkened in the fourth Trumpet, *to wit*, the speciall teachers did begin to fall from the sinceritie of the trewth, enticed thereunto, though not by *Apollyon* himselfe, (for hee was not yet risen) yet by the qualities whereof hee is composed, and therefore is he here punished for the same: And as *Moses* troubled by the hote Easterne winde the land of Egypt by the breeding of grasshoppers, so shall the fierie spirit of God in the mouthes of his witneses, so trouble *Babylon* with the burning sunne of Gods trewth, as men shall be troubled with a great heat, *to wit*, she and her followers shall be tormented and vexed therewith. ⁹ But they blasphemed the name of God who had power ouer these plagues, and repented not, that they might giue him glory; for such is the nature of the wicked, and so hardened are their hearts, that the same scourges and afflictions which make the godly turne themselues to God, and so are the sauour of life vnto them to their eternall saluation,

saluation, they by the contrary make the wicked to runne from euill vnto worfe, and so are the sauour of death vnto them to their iust and eternall condemnation. ¹⁰ Then the fifth Angel powred forth his phiale euen vpon the very throne of the beast, and his kingdome was made darke, and they, *to wit*, he and his followers gnawed their tongues for dolour: for as this beast did breed and was nourished by the smoake and darkenesse that came foorth of the bottomlesse pit, whereof he is the Angel and messenger, as was declared in the fift Trumpet: And as *Moses* made a great darkenesse to come vpon the land of Egypt, so now after the witnesses reuealing him, which yee heard signified by the heat in the fourth phiale, shall follow, that this kingdome shall become obscure by the light of the trewth, and shall come to be despised by many, whereby he and his followers shall be mooued to a great rage, which I meant by gnawing their tongues for dolour. ¹¹ And they blasphemed the God of heauen for their dolours and griefes, and repented them not of their workes: for as I said before, neither corporall punishments, signified by sores, nor spirituall, signified by dolours, can moue them to repent, but to a greater obstinacie and rage, as ye shall see by their actions, immediatly after the powring foorth of the sixt phiale vpon the great water *Euphrates*. ¹² Then the sixt Angel powred foorth his phiale vpon the great riuer of *Euphrates*, and the waters thereof were dried vp, that the passage of the Kings, comming from the East might be prepared, so as that beast by the meanes of many people (signified by waters) did tyrannize ouer the Church of God; and as *Moses* by *Aarons* rod made a dry and safe passage through the Red-sea to the people of Israel, so God by this plague dries vp that great water *Euphrates*, which compasseth *Babylon*, during his will, *to wit*, he makes now the power of this Monarchie to decay, and layes it open to inuasion and destruction, as ye shall heare: This water was dried to make passage for the Kings comming from the Sun rising, alluding to *Daniel*, as I shewed in the sixt Trumpet: for euen as the *Persians* and *Medes* came from the East, crossed *Euphrates*, ouercame *Babylon*, and slew *Balthasar* King thereof, so immediatly after that the Witnesses haue begun to reueale spirituall *Babylon*, as is declared in the fourth phiale, and that thereupon hath followed, that the kingdome thereof is become darke, as is declared in the fift phiale; then shall follow, that God shall prepare the destruction thereof, by drying *Euphrates*, whereupon shall ensue, that such instruments as God shall appoint, directed by that Sunne rising, *to wit*, Christ (as ye heard in the sixt Seale) shall destroy that King, and sacke that great Citie, to the perpetuall confusion of all her followers, as ye wil heare more clearly declared hereafter. ¹³ And then I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three vncleane spirits come foorth like to froggs; for this is all the repentance that these three phials shall worke in the heart of *Babylon* as I said before, *to wit*, for the last remedie, the diuel or dragon shall inuent him a fresh order of

Exod. 14.

Chap 9.

Ecclesiasticall factours and Agents, as the diuels last brood: These are the same that I called horse, in the vision in the sixth Trumpet, three in number to correspond to their threefold armour, as ye heard in the said Trumpet, because there came out of their mouthes three sorts of persecutions and destructions; And themselves came out of three mouthes, out of the dragons, because the diuel is the inuenter of them, out of the beasts, because the beast or King of Locusts commands ouer them, directs and employes them for the standing of his kingdome, as the last refuge when now he sees the decay thereof euidently comming on, out of his false prophets or false Churches, because it authorises them for the aforesaid effects: These vncleane spirits and teachers of false and hereticall doctrines and wicked policies, resembling frogges, as well for that they are bred of an old, filthy, and corrupted false doctrine, which for a long space haue blinded the world before their comming, as frogges breed of rotten and slimie corruption; as also for that they goe craftily about to vndermine and condemne all Ecclesiasticall orders preceding them, as vnperfect and vnprofitable, because their kingdome is darkenesse; But howsoeuer they thus craftily insinuate themselves in the fauours of the people, surely their doctrine is nothing else, but the very same filthy puddle of vncleane and wicked heresies and impieties, taught by the grasshoppers before, euen as the yong frogges grow like the former. ¹⁴ For they are spirits of diuels, *to wit*, wicked and craftie like them, doing myracles of deceit, for they shall wonderfully deceiue men; and they goe to all the Kings of the earth, and to the whole world, to gather them together to the battell of that day of God Almighty; for they shall haue such credit of a great part of the Princes of the earth, as I also shewed you in the sixth Trumpet, as they shall gather great forces together, as the last brood of the diuel, as I told you before, to fight against his Church, who notwithstanding shall ouercome them, as will after more clearly be declared. ¹⁵ Happy are they then that swarue not, nor despaire in the meane time, but awake and keepe their garments cleane and vndefiled from the generall corruption, lest otherwise they walke naked, not clothed with the garment of righteousnes, and so their shamefull parts, or naturall inclination to euill be discovered: For loe I come as a thiefe, for no man shall know the houre, no time of my comming. ¹⁶ And the place whereunto these vncleane spirits gathered the Kings to this battell against Gods Church, in Hebrew is called *Armageddon*: for by deceit they assembled the Kings and nations to their owne destruction. ¹⁷ Then the seventh Angel powred out his phiale in the aire, and there came forth a great voyce from the Temple in heauen, euen from the Throne, saying, It is done. ¹⁸ Then was heard great sounds, and lightnings and thunders, and there was a great earthquake, and such in greatnesse was neuer seene since men were vpon the face of the earth; for euen as the aire was troubled and obscured by smoke of hell, out of the which the king of Locustes, bred in the first Seale, and as *Moses* made haile

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in great abundance to fall on *Egypt*, which Meteore doeth breed in the aire; so God hauing stricken the battell against *Babylon*, and her followers, and hauing ouercome them, as ye heard in the sixt Seale; now followeth immediatly the last plague of the consummation by the aire; for in the aire shall that great noise be heard, which is the fore-runner of that *Great day*, most comfortable to the trew Church, but most terrible to all the rest of the world, which day is proclaimed by the voice of God from his Temple, wherein was his Couenant, declaring the consummation in these words ye heard; and as the great noise signifies the same, so in speciall doeth the great earthquake, as Christ himselfe prophesying thereof, doeth declare. ¹⁹ And that Citie was rent in sunder in three parts, and that iustly, because she destroyed the third part of the earth, as ye heard in the sixt Trumpet: and the Cities of the nations fell, because they dranke the cup of her abominations: And great *Babylon* and her sinnes, came then in memorie before God; for then he was to make her drinke the cup full of his wrath, to her vtter destruction. ²⁰ And all the Isles fled, and the mountaines were no more found, for no deepenes of Seas, nor inaccessiblenes of mountaines shall haue power to saue the wicked, from the fearefull and terrible iudgements of that great and last day: This doeth also signifie the *latter day*, as ye heard before. ²¹ And a great haile to the greatnesse of talents fell vpon men, but they blasphemed God for the plague of haile, for it was exceeding great; This great haile signifieth also a great destruction at the latter day, as ye heard in the seuenth Trumpet, but yet the wicked shall be so stiffnecked, as euen at their last breath, their malice and obstinacie shall rather encrease then diminish, as is declared here by mens blaspheming of God for the plague of the haile.

CHAP. XVII.

ARGUMENT.

The Angel expounded to Iohn this vision of the Pope, describes him at large, and clearely declares the authors, and maner of his destruction.

BUt because that these plagues, and *Babylon* whereupon they lighted, did seeme obscure vnto me, therefore one of the seuen Angels who powred forth their phials ful of plagues, did say vnto me, Here then, I will shew vnto thee more plainly the condemnation of this great *Whore*, and what shee is that sitteth vpon many waters; ² With whom the Kings of the earth haue committed spirituall adulterie, and with the wine of whose whoredome the inhabitants of the earth, *to wit*, a great number of nations, who are not of the Elect, are made drunke, as you heard before. ³ Then he bereft me in Spirit, as I told you in the beginning of this Epistle, to the

wildernes, which signifies the Gentelisme, as saith *E/ay*; for she and her followers are Gentiles in effect, as ye heard in the sixt Trumpet: And as our *Master* sayes, All these that gather not with vs, they scatter; for no more is there a middest betwixt God and the diuell, nor betwixt the rewards thereof, heauen and hell; and as one of these two Masters we must of necessitie follow, so of the same necessitie to one of these two places must we goe. And then I saw in the wildernes a woman, euen *Babylon* that *whore*, sitting on a scarlet coloured and bloody beast, euen as shee was sitting before in the likenesse of a man vpon a pale horse, in the fourth Seale: And this beast was full of blasphemie, and had seuen heads and tenne hornes, as ye heard before. ⁴ And the woman was clothed with purple and scarlet and pretious stones and pearles, and had in her hand a golden Cup; for this Monarchie and the Monarch thereof, shall aswell be corporally clothed with these colours, and decked with pretious stones; as also, these colours which are finest of all others, and these pretious stones signifie, that this Monarchie and the seat thereof, shall be most glorious and glauncing to the eyes of the world, as I said before, which shall not onely be the trew Church by appearance of outward glory, but euen retaine many of the generall points of religion, which is signified by her golden Cup; but this Cup was full of abominations, and of the vncleannesse of her spirituall whoredomes: For albeit in many points she shall retaine the trewth, which shall abuse men, and allure them to her, yet shall she mixe and poyson this trewth with her owne abominable and hereticall inuentions, and traditions, and with the vncleannesse of her spirituall adulterie, whereof ye haue heard before. ⁵ And on her forehead was written a mysterie, *Babylon* the great, *to wit*, *spirituall Babylon*, as ye heard before, the mother of the whoredomes and the abominations of the earth; for from her shall proceed the greatest, and in a maner, the onely chiefe abuses and heresies, coloured and clothed with the shew and title of Christianitie, with the which these, who shall outwardly say, *Lord, Lord*, shall euer be infected with, vntill the consummation, and as a mother, she shall not onely breed, but shall be the chiefe nourisher and maintainer of them; And this is called a mysterie, because although this abuse shall be publike, as is signified by being written on her forehead, yet none shall consider the abuse thereof, but onely such, whose eyes it shall please God to illuminate for that effect. ⁶ And I saw the woman drunken with the blood of the Saints, and of the Martyrs, and witneses of Iesus the Sauour, *to wit*, she shall greedily and cruelly shed their blood without all measure, reason or pitie, as yee haue often heard before: And when I thus saw her, I wondered at her marueilously, and I could not coniecture the meaning of the seuen heads and ten hornes that the beast had, on whom she sate. ⁷ And the Angel who had now shewen her vnto me, as ye now haue heard, seeing me thus wonder, sayes vnto me, Marueile not, for I will reueale vnto thee the mysterie of this woman, and of the beast shee rideth vpon, which hath seuen heads
and

and ten hornes: ⁸ This beast that thou hast seene (or Monarchie) was, (for it is the fourth Monarchie, which is very great and flourishing) and is not, for it is now so farre decayed, that in a maner it is not, and it is to rise againe out of the bottomlesse pit, as yee heard in the fift Trumpet, how soone the wound of the head shall be healed, whereof ye heard before, and it shall goe to perdition, as ye often haue heard already, and the in-dwellers of the earth shall wonder, whose names are not written in the booke of life, before the foundation of the world was laide; of this wondering yee heard before; they shall wonder (I say) at this beast, which was, *to wit*, in great power, and is not, *to wit*, in a maner, as ye presently heard, and yet is, I meane doeth stand, though farre decayed from the former greatnesse: ⁹ Take good heede vnto this that I declare vnto thee, for herein shall the trew wisedome of men be tried, *to wit*, in knowing by this my description, what particular Empire and Tyrannie I speake of: And the seuen heads of this beast signifie, aswell seuen materiall hilles, whereupon the seate of this Monarchie is situated, as also seuen kings, or diuers formes of Magistrates that this Empire hath had, and is to haue hereafter; ¹⁰ Fiue of them haue beene alreadie, one is presently, and makes the sixt, another shall follow it, and make the seuenth, but it is not yet come; and when it comes, it shall remaine but a very short space. ¹¹ And this beast which was, *to wit*, so great, and is not, for now it is decaying, as thou presently hast heard it, is the eight, and yet one of the seuen; for this beast which rose out of the ruines of the fourth Monarchie, as ye heard before, in respect it vseth an hereticall Tyrannie ouer the consciences of men, by that new forme of Empire, is different from any of the rest, and so is the eight, and yet because this forme of gouernment shall haue the same seate which the rest had, and vse as great Tyrannie, and greater vpon the world, and shall vse the same forme in ciuill gouernment, which one of the seuen vsed, therefore because it is so like them, I call it one of the seuen. ¹² And the tenne hornes which thou sawest, signifie tenne Kings, *to wit*, the great number of subalterne Magistrates in all the Prouinces vnder that Monarchy, who haue not yet receiued their kingdome; for vnder all the diuers sorts of gouernments that shall be in it, except the last and hereticall sort, these subalterne powers shall be but in the ranke of subiects, but they shall take their kingly power with the beast, *to wit*, at the very time that this *Apollyon* shall rise out of the ashes of the fourth beast or Monarchie, the kings of the earth shall become his slaues and subalterne Magistrates, whereas the subiects were onely the power of that Monarchie before: so as the hornes or powers of this beast, were but of subiects before it was wounded, but after the healing of it, the worldly kings and rulers shall become the powers and hornes of it. ¹³ These shall haue one counsell, and shall giue their strength and power to the beast, *to wit*, these kings shal all willingly yeeld obedience to *Babylon*, and shall employ their whole forces for the maintenance of that Monarchie, and the persecution of the Saints: ¹⁴ For they shall

shal fight with the Lambe in his members, albeit all in vaine, for in the end the Lambe shall ouercome them, because he is Lord of lords, and King of all kings, and these that are with him and followeth him, are called Chosen and Faithfull. ¹⁵ He also said vnto me, The waters that thou saw this *Whore* sit vpon, are the peoples, multitudes, nations, and tongues that haue subiected themselues to her Empire: ¹⁶ But as touching these ten hornes thou saw, thus farre I foretell vnto thee, although that for a time these kings shall be slaues and seruants to *Babylon*, and shall be her instruments to persecute the Saints, the time shall come before the consummation, that they shall hate the *Whore*, who abused them so strongly and long, and shall make her to be alone, for they shall withdraw from her their Subiects, the nations that were her strength, and shall make her naked, for they shall discouer the mysterie of her abominations, and shall eate her flesh, and burne her with fire, *to wit*, they shall spoile her of her riches, power and glory, and so destroy her. ¹⁷ But doe not thou wonder at this, for God gaue them in their hearts, *to wit*, permitted them to be abused by her for a space, that they might doe what pleased her, and consent to all her vnlawfull policies and pretences, and giue their kingdomes vnto this beast, vntill the words of God might be accomplished, *to wit*, they shall submit their very Crownes, and take the right thereof from her, vnto the fulnesse of times here prophesied: At what time God shall raise them vp, as ye heard, to destroy *Babylon*; for the hearts of the greatest kings, as well as of the smallest subiects, are in the hands of the Lord, to be his instruments, and to turne them as it shall please him to employ them. ¹⁸ And this woman, or *Whore* which thou sawest, is that great citie and seate of this Beast or Monarchie, which beareth rule ouer the kings of the earth, as thou hast heard alreadie: But although it be one seat, yet diuers and a great number of kings or heads thereof, shall succeed into it, one to another, all vpholding an hereticall religion, and false worship of God, and one forme of gouernment, as the fourth Monarchie did, out of the which this did spring, as ye haue heard.

CHAP. XVIII.

ARGUMENT.

The sorrow of the earth for the destruction of the Popedome : The profite that worldly men had by his standing : The great riches and wealth of that Church: The Pope by his Pardons makes merchandise of the soules of men : Heauen and the Saints reioyce at his destruction, albeit the earth and the worldlings lament for the same.

ANd then I saw another Angel comming downe from heauen, hauing great power, so that the earth shined with his glory, for so soone as God, by one of the seauen Angels who had the phials, had more plainly described vnto mee this woman sitting on the beast, then he did before, hee now appointeth this other Angel, who is Christ, to declare vnto me, and proclaim to the world (as is signified by his comming downe to the earth for that cause) the iust condemnation of *Babylon* according to her finnes. ² And hee cryed out with a loude voyce, saying, *It is fallen, It is fallen, Babylon* that great Citie, and it is made the dwelling place of vncleane spirits, and the habitation of all vncleane and hatefull fowles, *to wit*, it shall be destroyed, and that great Citie, the seate of that Monarchie, shall be desolate for euer, euen as it was prophesied of *Ierusalem*; ³ Because all nations haue drunke of the Vine of her whoredome, and the kings of the earth haue committed whoredome with her, and the Merchants of the earth are become rich by the great wealth of her delights, in so great a worldly glory and pompe did that Monarchie shine. ⁴ And I heard another voyce from heauen, *to wit*, the voyce of the holy Spirit, saying, Goe forth from her my people, *to wit*, all the chosen, lest ye be participants of her finnes, and of the plagues which are to fall vpon her for them: For if but outwardly ye haunt with her, and seeme to beare with her abominations, yee shall bee accounted guiltie of her finnes; for if ye will haue Christ to professe you publicly at the latter day, before his Father and his Angels, and reward both your body and soule with eternall felicitie, yee must not bee ashamed to serue him both in body and soule before men: And this warning I giue you before-hand to make you inexcusable, who will otherwise doe: ⁵ For her finnes are come to such a height, as they haue touched the heauen, and God is mindfull of them; then not onely haunt not with her, as I haue said, (for it is not enough not to doe euil) but, ⁶ Rayse your selues vp against her, and render the like that she hath done to you, yea pay her with the double of her owne workes, and in the cup which she propined vnto others, render her the double, *to wit*, trouble, and destroy her by all meanes, and in all things, euen as she troubled and destroyed others before; and according to her pride and wantonnesse, recompence her with torment, woe, and wailing: ⁷ For she sayes in her mind, *I sit a Queene,*

or

or am a stabled Monarch, neither am I a widow, or shall euer bee desolate, nor shall euer see dolour, or taste destruction. ⁸ And therefore because she thus builds her felicitie vpon her worldly strength, by worldly instruments shall shee bee plagued, with death, with dolour, with hunger, and burnt with fire, *to wit*, after suffering all sorts of torments, shee shall in the end be vtterly destroyed; for strong is the Lord God, who shall condemne her. ⁹ And then shall the kings of the earth, who were her hornes, and had committed whoredome and riotousnesse with her before, weepe and lament for pittie, when they see the smoake of her burning; for although some of themselues shall be the destroyers, as ye heard before, yet shall her destruction be so great, as their hearts shall pittie the worke of their hands, when they shall see the great smoake of her destruction. ¹⁰ And they shall stand farre off from her torment, *to wit*, her torment shall put them in memorie of their guiltinesse of her sinnes, which shall afray them wonderfully, and shall say in great admiration, *Alas, Alas*, for that great Citie Babylon, that strong Citie, whose iudgement and destruction is all come in one howre, and at once. ¹¹ And the Merchants of the earth shall weepe and mourne for her, because their merchandise wil no more bee bought, for her pompe shall make the Merchants rich, by getting readie sale of all fine wares, ¹² Such as gold, siluer, precious stones, pearles, fine linnen, purple, filke, and scarlet for her garments, and all kind of vessels to doe her idolatrous seruice, of Iuorie, costly wood, brasse, iron, or marble stone; ¹³ Cynamome, and all kind of odours for her Church, with oyntments, and incense for the same purpose, and the fine flower of wheat, and all kind of victuals and cattell, and sheepe for her sumptuous banquets, and horse, and Chariots, and slaues for her triumphes, and processions, and soules of men; for shee shall haue many that shall be Merchants vnto her of the soules of men, by selling for mony, Pardons giuen by that Monarch, which shall bee thought to haue power to saue, redeeme and free mens soules: but ye shal heare more shortly of this hereafter. ¹⁴ And the fruits of the desire of thy soule, O *Babylon*, shall goe from thee, *to wit*, thy ioyes and delights shall all turne to sorrow, and all fat and faire things are gone from thee, *to wit*, thou shalt leaue all profit and pleasure, neither shalt thou euer find them any more, for thou shalt be destroyed for euer. ¹⁵ And so the Merchants of these stufes, being made rich by the buying and selling of them, they shall stand afarre off from thy torments, and weepe, and waile, ¹⁶ saying, *Alas, Alas*; for that great Citie that was clothed with fine linnen, purple, and scarlet, and was of so glistering a pompe, as was gilded with gold, and decked with pretious stones and pearles: ¹⁷ For loe now how in one houre all her riches and pompe is evanished, and all the gouernours and owners of ships, and all the multitudes of men in the ships, and all the marriners in them, and all these who gaine their liuing vpon the sea, shal stand afarre off for feare, ¹⁸ And cry, seeing the smoke of her burning, saying with a great admiration, Who was like in power or shining

shining glorie to this Citie? ¹⁹ And for pittie of her decay, and sorow for wanting by that meanes, the carrying to her from all other countries all sorts of merchandise, they shall cast dust and ashes vpon their heades, and say, *Alas, Alas* for that great Citie, wherein was made rich all these that had shippes vpon the sea, by the prices and trade shee made vs haue, and now she is made desolate in one houre: ²⁰ But although the earthly men bee sorrowfull for her fall, as yee haue heard, because they want their earthly commodities and pleasures thereby, which she whose religion was earthly, *to wit*, founded vpon mens traditions and inuentions, and maintained by earthly pompe and power, did make them enioy; yet reioyce yee heauens for her fall, and ye holy Apostles and Prophets beglad thereof; for God, in punishing her hath reuenged your cause. ²¹ Then for confirmation of this Prophecie of her destruction, I sawe a strong Angel take a great stone like a millstone, and cast it in the sea, saying, Euen with such a force shall Babylon that great Citie be casten downe, and the very place thereof shall no more be found, as *Jeremy* prophesied of corporall Babylon. ²² And the sound of harpers, and musitians, and players on pipes and trumpets shall no more be heard in thee; for no ioy nor mirth shall any more bee in that Monarchie, or the seate thereof, nor no craftes-man of any craft shall bee found in thee, neither shall the grinding of the mill be heard any more in thee; for that Citie, or seate and Monarchie shall no more bee inhabited: ²³ And the light of a candle shall be no more found in thee, and the voice of the husband and the wife shall no more be heard in thee; for as it shall not be inhabited any more by the wicked, so neither shall the godly dwell therein; so accursed shall it be, so as the lampes of the five virgins shall not burne there, neither shall Christ and his spouse, the true Church any more be there, although that during the standing of that Monarchie, some chosen, though few and secret, were, and at all times shall be, euen within that City, the seate thereof, whose merchants were the great men of the earth, and with whose witchcrafts all nations were seduced. ²⁴ And the blood of the Prophets, and of the Saints was found in her, and of all them that were slaine vpon the earth, *to wit*, this plague of destruction shall iustly fall vpon her, aswell for that she made her messengers or embassadours, who are great in power, (as yee heard before) to bee the sellers of her Pardons, Prayers, Sacraments, Merits, and euen of the finnes, and soules of men, as ye haue presently heard; and so by that meanes and the like, bewitched, as it were, and abused many nations; as also for that shee had cruelly persecuted and murdered the Saints, so as the blood of all the Saints since *Abel*, who willingly sacrificed their liues for the loue of Gods trewth, and for the testimonie of his Sonne, shall be layd vpon her head, and imputed vnto her, in following, fulfilling, and exceeding the rage of former Tyrants, oppressing and persecuting the Church of God.

CHAP. XIX.

ARGUMENT.

The Saints praise God for ioy that the Pope is destroyed: The glorious forme of Christs second comming set downe at large: The Pope and his Church is condemned for euer.



Then according to the voyces speaking to the heauen, and Prophets and Apostles there, *to wit*, that they should reioyce as much for the fall of *Babylon*, as the vnregenerate men did lament therefore, as ye haue heard; according, I say, to this exhortation, I heard the voyce of a great multitude in heauen, saying, *Hallelu-iah*, which is if ye interpret it, *Praise God with a lowde voyce*, Saluation, honour, glorie, and power is onely with our Lord God: ² For true and iust are his Iudgements, and he hath condemned that great *Whore*, who hath defiled the earth with her whoredome, and he with his hand hath reuenged vpon her the blood of his seruants: ³ Then for the second time they said, *Hallelu-iah*; for the smoake of her destruction goeth vp in all worlds to come, for she shall neuer rise againe, but shall be burned with a perpetuall fire. ⁴ And likewise for thankesgiuing for the same, the foure and twentie Elders fell downe vpon their faces before God, and adored him, and the foure Beasts also adored God sitting vpon his Throne, and all the beasts and Elders said with one voyce, *Amen, Hallelu-iah*. ⁵ And I heard a voyce come from the Throne, *to wit*, from one of the foure beastes that supported it, saying, Praise our God all ye his *Seruants*, and all ye that feare him, small and great. ⁶ And then conformely to that direction I heard, as it had bene the sound or voyce of a great multitude, and as it had bene the sound of many waters, and as the sound of great thunders, *to wit*, the voyce of all the Creatures in heauen, whose sound in greatnes might be compared to the noise of many waters, or to the roaring of the thunder, and they said all in one Voyce, *Hallelu-iah*, because our Lord God Almighty hath now reigned by destroying *Babylon*, and her followers. ⁷ Let vs therefore reioyce and be glad, and render him all glory: for the Marriage of the Lambe is come, *to wit*, the *latter Day* is at hand, and his wife hath made herselfe ready for him, *to wit*, his Church is now purified from among the wicked. ⁸ And it was giuen vnto her to clothe herselfe with pure and bright linnen, which is the iustification of the Saints; for as fine linnen is a pure bright, white, and pretious stuffe, so are the Saints clothed with that pretious vndefiled, and glorious garment of righteousness through imputation; And this our garment of Iustification, with the which we shall be clothed at the *latter day*, must onely come of his righteousness, so (as ye presently heard,) it must be giuen vs by him; for as of our selues we cannot thinke a good thought, so can we merit nothing but eternall death, and when we haue done all the good workes we can,

can, we must thinke our selues but improfitable seruants, as Christ himselfe said. ⁹ Then the same voyce, *to wit*, the voyce of the Angel that shewed me these things, said to me, Write and leaue in record to all posterities : *Happie are they that are called to the Supper of the Lambes marriage*, whereof thou thy selfe heard him speake parabolically; for those who are called, shall neuer againe be cast off, but are chosen for euer. And he said vnto me, these words of God are trew which I bad thee write, to leaue to posteritie, that God himselfe hath giuen this comfortable promise, which I haue specially willed thee to witnesse to thy *Brethren*, because it will come to passe in the later dayes, that this whoring and hereticall *Babylon*, shall diswade all her followers from trusting this promise, and so driue men to an vncertaintie of their Election. ¹⁰ And I fell downe at this Angels feete to haue adored him (so all flesh is giuen of it selfe, to adore some visible thing which is idolatry, such is the corruption of our flesh, if it be not holden vp by grace from aboue,) but he did reprove me, and said, Beware thou doe it not: For although I be a more excellent creature of God then thou art, yet am I but thy fellow seruant, and so one of thy brethren, bearing the testimony of IESVS in heauen, to be his seruant and creature, as thou doest in earth: Adore therefore God onely, for no creature must either be prayed to, or adored, nor no mediation can come, but by Christ onely, and thinke mee not a God for prophesying thus vnto thee, (for the witnessing of Christ is the Spirit of prophesie) for that gift is common to others, aswell as to mee, and it is the same Spirit of prophesie, albeit not the same gift of it that foretells things to come, which giues grace to all the Elect, to beare trew and constant record of Christ. ¹¹ Then I saw thereafter the forme of the day of Iudgement; for I saw the Heauens open, and loe, a white horse came downe from them, (of this white horse yee heard in the first Seale) and hee that sate vpon him, *to wit*, Christ, was called *faithfull* and *trew*, for by giuing Iudgement, hee was now to performe his promise; and hee was also called, *Hee that iustly iudgeth, and fighteth*, for hee was presently to iudge the world, and to condemne perpetually all the reprobate: ¹² And his eyes were like the flames of fire, (as yee heard in the beginning of this Epistle) and on his head were many diademes, for now he was to reigne eternally ouer all the kingdomes of the earth, as the Elders did sing in the seuenth Trumpet; and he had a Name written vpon him, which no man did know but himselfe; for the mysterie of his Name of *Redemptor* is so profound, as no creature is able to comprehend it by wisedome; and therefore I heard himselfe say, that no Angel, no not himselfe in so farre as he is man, did foreknow the day of his last comming, which shall be the fulfilling of that mysterie. ¹³ And he was clothed with a garment dipt in blood, wherewith the garments of the soules of Martyrs are washed, as ye heard in the fift Seale, and he is named, *The word of God*, as I did shew you in the beginning of my Euangel. ¹⁴ And the hostes of Angels and Saints in heauen, followed

him vpon white horses clothed in white, and pure linnen, whereof yee heard alreadie: ¹⁵ And from his mouth came foorth a sharpe sword, as ye heard in the beginning of this Epistle, that he might strike the Gentiles therewith; for hee shall rule them with *a rod of yron*, as Dauid sayth, and *he treadeth, to wit*, giueth command and power to tread the lake or sea of the vine of the fury and wrath of God Almighty, as ye heard in the sequenth Trumpet: ¹⁶ And he hath vpon his garment, and vpon his thigh, as the strongest part of his body, this name written, *The King of kings, and Lord of lords.* ¹⁷ And I saw an Angel standing in the Sunne, that there he might be seene publikely of all, and that the Whole world might take heed to that which he was to proclaime, and he cried with a loude voice to all the fowles flying through the middest of heauen, *Come* and gather your selues to the supper of the Lord; ¹⁸ To eate the flesh of Kings, of Tribunes, of mightie men, of horses and of their riders: in short, come eate the flesh of all free-men and slaues, great and small: This was to declare, that the day of Iudgement was come, wherein should that destruction ensue, signified by fowles eating their flesh, (because fowles vse to eate the flesh of dead men vnburied) which should ouerwhelme all sorts of men, excepting alwayes these that were marked, who were sundry times excepted before, as ye heard. ¹⁹ Then I saw that beast, *to wit*, Babylon, together with the kings of the earth who tooke her part, and their armies gathered together, to make warre with him that sate vpon the white horse, and with his armie: ²⁰ But the Beast was taken, together with the false prophet, or false Church, which by her false miracles seduced the nations that did beare the Character of the Beast, and adored his image, as ye heard before, and they were both cast quicke in the lake of fire burning with brimstone: ²¹ And the rest were slaine by the sword which came out of his mouth, that sate vpon the horse, and the fowles were filled with their flesh; for how soone Christ shall come to Iudgement, then shall all the enemies of God be destroyed, and so full victory obtained of this battell, whereof yee heard in the sixt Trumpet, and sixt phiale, and shall heare farther hereafter: And chiefly *Babylon*, and the false Church shall be cast into hell, because they merit double punishment for the abusing of men, although they shall not also want their damnation that followeth them, as is signified by their slaughter with the sword of his mouth, whereof yee heard in the beginning of this Epistle, and by the fowles eating their flesh, as ye presently perceiue.

CHAP. XX.

A R G V M E N T.

The summe and recapitulation of all the former visions, to wit, the first estate of the Church in all puritie after Christ: The heresies, and specially the Popedome that followed: The destruction thereof, in their greatest rage: The latter day: The saluation of the Elect, and condemnation of all others.

THe Spirit of God hauing now shewen vnto me the estate of the Church militant, with the speciall temptations and troubles of the same, from the death of Christ to the consummation of the world, and their ioyfull deliuerance and victory at that time, by the first fixe Seales; and next more amply by the seuenth Seale, wherein were the seuen trumpets; and thirdly, her greatest temptations and troubles, more cleere and at large, by the vision of the woman, persecuted by the Dragon; and lastly, the cleere and ample description, and damnation of *Babylon*, that great persecuter, the sorrow of the earth, and ioy of heauen therefore: This vision now that ye shall presently heare, was next shewen vnto me, to serue for a summe as it were, and a short recapitulation of the whole Prophecie, so often reiterated before; which is here diuided in three parts: First, the happy estate of Christes Church, though not in the eyes of the world, from his first coming to a long time after, as was declared by the first Seale: Next, the grievous troubles and temptations, vnto the which shee shall be subiect thereafter, as was declared by the third and fourth Seale; and by the third, fourth, fift, and sixt blastes of the Trumpets: And thirdly, the destruction of all her enemies, her ioyfull deliuerance, and the consummation, as was declared by the sixt Seale, the seuenth Trumpet, the seuenth phiale, and the coming downe of the white horse, which in my last words before these, yee heard described: But specially in this vision is declared, the punishment at the latter day of the deuill himselfe, before the destruction onely of his instruments, being mentioned, as ye formerly heard. The vision then was this; ¹ I saw an Angel come downe from heauen, and he had the key of the bottomlesse pit, and a great chaine in his hand: ² And hee tooke the dragon, *to wit*, the ancient serpent, who is the deuill and Satan, *to wit*, the Tempter, and bound him for the space of a thousand yeres: ³ And did cast him in the bottomlesse pit, and closed him in there, that it should not be opened, that he might come foorth and seduce the nations, till the space of a thousand yeeres were completed and past, for thereafter he must be loosed for a short space. ⁴ Then I saw seats, and persons sitting vpon them, and iudgment or power of iudging was giuen vnto them: And I also saw the soules of them who were beheaded, or otherwise put to death, for the testimonie of Christ, and the word of God, and adored not the Beast, nor tooke his image, neither his character on their foreheads,

nor on their hands: These shal liue and reigne with Christ, the space of the thousand yeres ye heard: ⁵ But the rest of the dead shal not reuiue, till the space of these yeres be complete: This is the first resurrection. ⁶ Blessed and holy is he that is partaker of the first resurrection; for ouer such the second death shal haue no power, but they shalbe Priests of God and Christ, & shal reigne with him for euer. This is the first part of the diuision, wherof I presently told you, *to wit*, Christ by his passion did bind the deuill, who before was raging in the world, and closed him in hell by the remouing of the vaile of blindness from the whole earth, which remained so the space of a thousand yeres, *to wit*, a long space; & all that time the deuill remained bound and casten into hell by Christ, who only hath power of it; so as in all that space, the nations were not seduced: for the efficacie of heresies was not yet croppen in, and the Saints and Church visible shal so increase, albeit in the midst of persecution all this time, and so retaine the purity of the trewth, as by the glory of their constancie, and patience in the time of their persecution, they shal as it were reigne ouer the earth, and by their Martyrdome be Iudges therof, for it is called Christs reigning and the Saints vpon the earth, when his word, and trew professours thereof, shine visibly therein, as I haue said: and these were they who adored not the beast, *to wit*, they are the elect, who were predestinate before all beginnings, to be preserued from all infections and heresies, which is generally represented by this part of them, that the beast or *Babylon* shal raise and maintaine, as the greatest and most perillous that euer shal be raised by Satan: And the honourable sitting of the Saints and soules of Martyrs was shewed to me, to assure me, that how soone the soule of any faithfull man is parted from the body, it ascendeth immediatly vnto heauen, there abiding in all glory, the reioyning againe of his glorified body at the latter day, coniuinctly to possesse all glory in heauen eternally; like as by the contrary, the reprobate soule, how soone it parteth from the body of the wicked, goes down immediatly to hell, there abiding in all torment, the knitting again with his cursed body at the latter day, there iointly to be subiect to eternall paine; neither is there any resting place by the way for any of them: and the rest of the dead, *to wit*, all the wicked, shal not be reuiued while this space be complete; for the wicked shal neither during this space, nor at any time thereafter, taste of the regeneration, which is the first resurrection, and second birth, as Christ said to *Nicodemus*: and therefore, as I said already, *Blessed and happy are they who are partakers of the first resurrection*, for the second death, *to wit*, hell, shal haue no power of them, but they shal be Priests of God and Christ, and reigne with him these thousand yeres, *to wit*, they shal eternally in heauen offer vp that *Eucharisticall Sacrifice* of praise to God, and so be ioyned in fellowship with the chosen, which were vpon the earth in that aforesaid time. This first part of this vision is begun already; now followeth the next part. ⁷ And when these happy dayes are expired, then shal the deuill be loosed out of his prison: ⁸ And he shal go forth with greater liberty to seduce the nations which are in the four airtis
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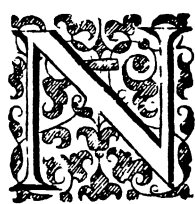
of the earth, *to wit*, he shal not only, after the spreding of many heresies, cause a general blindnes & defection, but also make a great persecution vpon the faithful Church, by gathering *Gog* and *Magog* to battell against them, whose number is like the sand of the sea, *to wit*, after innumerable troubles, at last he shall gather to the great day of the battell of the Lord (of the which ye heard in the sixt Trumpet, and sixt phiale, and last immediately before this Vision) *Gog* and *Magog*, *to wit*, two great seates of Monarchies and Tyrannies ouer the Church, who both at one time shall rise in the latter dayes, and both at another time shalbe destroyed by the blast of Christes breath, as ye shall heare; whereof the one is the auowed, and professed enemy of GOD, and his CHRIST, but the other is *Babylon*, the hypocriticall and most dangerous aduersary: Of these two ye heard in the sixt Trumpet, and so these two, although pride, and enuie, shall still keepe a rooted malice betwixt them, yet they shall both with innumerable forces, make warre against the trew Church, as *Herod* and *Pilate* did band themselves against Christ, notwithstanding the particular dislikes which were betwixt them: It is these and their forces that must fight against the Saints at *Arma-geddon*, as ye heard in the sixt phiale, and the special drawers on of this battell shalbe the three frogs, who are the last vermin, bred of the smoake of the bottomlesse pit, as ye also heard in the said phiale. ⁹ These great forces then went vp vpon the earth; for the diuel raised them out of the bottomlesse pit, and they spread themselves vpon the breadth of the earth, so great was their number, and compassed the Tents or dwellings of the Saints, and the holy Citie; for they were prepared to inuade the trew Church on all sides, and by all meanes, but the fire came downe from heauen and deuoured them, for God by his Almighty power, euen when their power was greatest, and nothing so like, as an apparant rooting out of all the faithfull, *in rebus desperatis*, did miraculously confound all the aduersaries of his Church: And now comes in the third and last part of this Vision, *to wit*, the description of the Consummation: ¹⁰ For I did see the diuel, who seduced these wicked, cast into a lake of fire and brimstone, *to wit*, in hell, out of the which he shall neuer come againe, where also the *beast*, and the false prophet were, as ye heard before; Here now I saw the diuel punished eternally, to my greater comfort, for troubling the Church, wherebefore I saw onely his instruments punished, as I said in the beginning of this Vision: and he and his instruments shall be tormented there day and night, *to wit*, incessantly for euer and euer. ¹¹ Then I saw a great white Throne, and one sitting thereupon in all glory and brightness, *to wit*, IESVS CHRIST, now comming from heauen, to iudge the earth: and from his sight fled the earth and the heauen, and their place was not found; for the whole earth, and much of the heauen shall be destroyed and renewed at his last comming. ¹² And I saw all the dead, great and small, standing in GOD his sight; for then is the resurrection of the dead, who at that time must be iudged: And the bookes were opened,

to wit, the counsels, and secrets of all mens hearts; and another booke, to wit, the booke of *Life* was opened, to the effect that all those whose names were written into it, to wit, predestinated and elected for saluation before all beginnings, might there be selected for eternall Glory: And the dead were iudged out of these things which were written in the bookes, according to their workes; for as God is a Spirit, so iudgeth he the thoughts of man, and so by faith onely iustifies him, which notwithstanding is done according to his workes, because they, as the fruits of faith, cannot be separated from it, and beare witness of the same to men in the earth. ¹³ And the Sea gaue vp all the dead she had; for all the dead must then rise, as I haue shewed already; And death and hell gaue vp all they had, for not onely the bodies, but euen the soules of the wicked shalbe iudged there, and euery one was iudged according to his workes, as I presently did shew you. ¹⁴ And hell and death were casten in the Lake of fire, which is the second death, to wit, hell and death shall then be closed vp for euer within themselves, and shall neuer againe come forth to trouble the Saints; for death, which is the last enemy, shall be abolished from holy *Ierusalem* for euer. ¹⁵ And whosoever name is not found written in the booke of *Life*, is casten into the Lake of fire; for not onely the publike euill doers, but euen whosoever is not predestinate for saluation, shall at that time be casten into hell, for there is no midway; but whosoever gathereth not with Christ, he scattereth, as I shew before.

CHAP. XXI.

ARGUMENT.

A large and glorious description of the Church Triumphant in Heauen: and of all the members of that holy and Eternall Ierusalem.



Now the Spirit of God hauing by this last vision made a summe and recapitulation of all the former, as yee haue heard, he, by this following and last vision, declareth, and gloriously describeth the reward of all them, who constantly perseuere vnto the end, in the trew seruice of God, notwithstanding all the assaults of Sathan, which ye haue heard dilated: the reward was then, to be eternall inheritours of holy *Ierusalem*, as yee shall presently heare. ¹ For I saw a new heauen and a new earth: it is ouer this new heauen and new earth that the faithfull should reigne kings, and priests for euer, as yee heard before: And the first heauen, and the first earth went away, neither was the sea any more; for all shall be burnt with fire at the consummation, which fire shall renew them, and take away their corruption and mutabilitie, releeuing them from the seruitude of death, to the liberty of the glory of the sonnes of God; who notwithstanding shall not dwel there but in heauen. ² And euen I *John* saw the holy new City *Ierusalem*,

Ierusalem comming downe from heauen, made ready of God like a bride, that is decked for her bridegroom: For this holy Church triumphant shal come downe in all shining glorie to meete Christ her husband, when hee shall haue iudged the world, (as ye haue heard before) to bee incorporated and ioyned with him for euer. ³ And I heard a mighty voyce from heauen, saying, for confirmation of this happy coniunction; Loe the Tabernacle of God, and his dwelling place is with men, and hee will now dwell with them for euer, and they shall be his people, and he shall be a God with them, and their God: ⁴ And God shall wipe all teares from their eyes; for they shall feele no more any sorow, as ye haue often heard before, and death shall be no more, neither shal any sorow, crying, or dolour euer be in that Church triumphant; for the first are gone away, and all these things then shall haue an end. ⁵ And then hee that sate vpon the Throne, *to wit*, God the Father, said, Loe, I make new or renew all things, and he said vnto me, Write, and leaue in record what thou hast seene: for surely these words are faithfull and trew, and shall come certainly to passe. ⁶ And he also said vnto me, It is done, for when these things shall come to passe, then is the full accomplishment of all things, I am *A and Ω*, *to wit*, the beginning, and the ending of all things: For as I made the Creation, so shall I cause the Consummation. And I shall giue to him that thirsteth, of the fountaine of water of life, freely, or for nothing, *to wit*, he will grant saluation to all them who cal vpon him for it, and that for nothing; for it cometh of his free mercie, and not of any merit in vs: How foolish then are they to be accompted, who contemning that saluation which they may obtaine for the crauing, buie with their siluer a counterfeit saluation from Babylon, as ye heard before? ⁷ And he that ouercommeth Satan and his owne flesh shall possesse all, *to wit*, he shall be a full inheritour of Gods kingdome, and I shall be a God to him, and he shall be a sonne to me: ⁸ But for all them who are fearefull and vnbeleeuing, not hauing a sure confidence and trust in my promises, and for execrable men, and murtherers, and fornicators, and forcerers, and idolaters, and all lyers, for all these sorts of men, I say, there is place appointed in that lake, which burneth with fire and brimstone, which is the second death. ⁹ Then there came vnto me one of these seuen Angels, which had the seuen phials ful of the seuen last plagues, and he sayd vnto me, *Come* and I will shew vnto thee the Bride, which is the Wife of the Lambe: for this Angel was directed to shewe mee the glorie of this holy Hierusalem, the Church triumphant, not to satisfie my curiosity therewith, but that I might leaue in record to all posterities to come, not as a hearer onely, but as an *Oculatus testis*, what glorious, and eternall reward did abide all the faithfull. ¹⁰ And so he tooke me vp in the Spirit to a high and great Mountaine; for it became well, that so glorious a sight should be shewen vpon so eminent a place, and there hee did shew mee a great Citie, *to wit*, that holy *Ierusalem*, comming downe from heauen, and from God, as ye heard before. ¹¹ And it had the glory of God in it, and the

the light or brightnesse of it, was like vnto the glittering of a most pretious stone, yea euen like the greene *Iasper* in flourishing eternitie, and like the cleare *Cristall* in shining brightnesse; ¹² And this Citie had a great and high wall, to hold out all them who had not the marke of the *Lambe*, as ye shall heare after, and to protect the Citizens from all blastes of troubles, for all teares will then bee wipte from their eyes, as ye heard before; And this Citie had also twelue gates, and in them twelue Angels, and their names were written vpon them, which were the names of the twelue Tribes of the sonnes of *Israel*. ¹³ And there were three gates towards the East, three towards the West, three towards the South, and three towards the North, to signifie that out of all parts and places of the world, and whatsoeuer thy vocation be, if thou call to God with an vpright heart, thou shalt find that the entrance into the Citie, is equally distributed about the same. ¹⁴ And the wall of the Citie had twelue foundations, whereupon were written the twelue names of the Apostles of the *Lambe*: These twelue Angels of the twelue gates, and twelue foundations of the wall, are the foure and twentie Elders, of whom ye heard in the beginning of this my Epistle; the twelue Angels of the twelue gates, are the twelue Patriarkes, who were the first teachers of the way, and so the guides to this holy *Ierusalem*; for by the Law which they represent, we must first beginne to know the trewth, and to know our selues: and the twelue foundations are we, the twelue Apostles, for vpon our doctrine is that wall founded which hedgeth in the Saints in an eternall securitie, and debarreth all others. ¹⁵ And the Angel who spake with me, had a golden reed in his hand, to measure therewith the Citie, and the gates, and the walles of the same, thereby to signifie the iust proportion and symmetrie, that shall be among all the parts of this holy Citie. ¹⁶ And this Citie was foure-square, because of the gates towards the foure parts of the earth, to receiue indifferently the commers out of any of them, as yee heard before; And it was alike long and broad, to signifie the infinite bounds thereof: and hee measured the Citie with his reed, and it came to twelue thousand furlongs: this number also expresseth the great bounds of this Citie; for it is here vsed for a number of perfection, as sundry times before: And this Citie was alike in length, breadth and height, for all the parts of it were alike large. ¹⁷ And the Angel did measure the wall of it, and it was an hundred and foure and fourtie cubites of height: this number is correspondent to the number of Saints, who were standing with the *Lambe* on *Mount Sion*, as ye heard before; and the measure wherewith this was measured, was the measure of the man, which is the measure of the Angel, This Citie is measured with the measure of *CHRIST*, God and man, to teach vs that he is onely the Architectour of this Spirituall Citie, which he measureth by his cubites, and not by the cubites of any man. ¹⁸ And the fabricke of the wall of the Citie, was composed of *Iasper*, to signifie that the wall thereof shall stand eternally: and the Citie it selfe was of pure gold,

gold, and like to cleere glasse, whereon no filth will remaine. ¹⁹ And the twelue foundations of the Citie were decked with all kind of precious stones: the first foundation was of Iasper, the second of Saphire, the third of Chalcedonie, the fourth of Emerald, ²⁰ The fift of a Sardonix, the sixt of a Sardius, the seuenth of a Chrysolite, the eight of a Berill, the ninth of a Topaze, the tenth of a Chrysophrasus, the eleuenth of an Hyacinth, the twelfth of an Amethist: These twelue sundry stones, one for euery one of the foundations, signifie, that we, the twelue Apostles, who are these twelue foundations (as ye heard) shall euery one receiue a diuers reward and crowne of glory, according to the greatnesse and excellencie of our labours in the earth: these twelue precious stones allude also to the twelue precious stones in *Aarons* breistplate. ²¹ And the twelue gates were of twelue pearles, and euery gate of a sundry pearle; (this signifies the like of the Patriarches) and the Market place of the Citie was of pure golde, and like the glistering glasse, signifying thereby, as by an euident token, that seeing the Market place (which is the commonest place of euery towne) of this spirituall City, is of so fine and bright stufte, that no base, and vncleane thing shall be in any part thereof. ²² And I saw no Temple in it, for the Lord God Almightye, euen the Lambe, is the Temple of it, for no other shall be there wherein God must be praised, but the person of Christ, in whom all the faithfull shall be incorporated, as I said before. ²³ And this Citie shall neede no Sunne nor Moone to shine in it, for the glory of God hath made it bright, and the Lambe is the lampe thereof; for as it is no corporall paradise nor dwelling place on earth, which is heere spoken of, so is no part of the glory thereof earthly, but celestiall and spirituall: ²⁴ And the Gentiles which are saued, shall walke in that light, and the kings of the earth shall bring their glory vnto that citie; for all the faithfull kings shall resigne all their worldly glory in that citie, and receiue a new and incorruptible glory from the Lambe, who is the light thereof: ²⁵ And the gates thereof shall not be shut in the day time; for there shall neuer be any suspicion of trouble there, for which cause worldly cities often shut their gates, and the night shall neuer be there, but an eternall brightnesse through all. ²⁶ And the honour and the glory of the nations shall be brought into her, for all their worldly glory shalbe nothing in respect of the glory of this City. ²⁷ And there shall nothing enter into this Citie that defileth or is defiled, nor no man that committeth any abominable deed, or that speakes lies, but onely these shall haue entrance into this holy City, whose names are written in the Lambe his booke of Life, as ye heard before.

C H A P. XXII.

A R G V M E N T.

The rest of the same description : Mans pronenesse of his owne nature to idolatrie : The Writer tells his name, that no man may doubt who was the writer of this Booke, and who endited the same : The faithfull ought to wish the coming of the latter day : The curse vpon them who adde or take from this Booke, and vse it not aright.



Hen to the effect that I might know that the inhabitants of this holy Citie, were as well eternall, as the walles and glory of the same, this Angel did shew vnto me the cleere and pure flood of the water of life, whereof Christ promised to giue the *Samaritane* to drinke, as I said before : and it was cleere like crystall, and it flowed from the Throne of God, and the Lambe : This Riuer alludeth to that spring of *Ezechiel*, which came forth from vnder the Temple floore ; and it also alludeth to the Riuers of earthly Paradise : ² And in the midst of the market place, and on either side of this Riuer, did grow the Tree of Life, hauing twelue maner of fruits, euery moneth bearing once, and bearing leaues for the health of the Gentiles : This Tree, and this water of Life, are the heauenly meat and drinke, meant by Christ, when the Capernaïtes were scandalized with his doctrine, as ye read in the Euangel written by me ; and of this Tree and water were those of *Ezechiel*, and in earthly paradise the figures : the number of the fruits thereof answereth to the number of the tribes of Israel, who through eating the fruits thereof by faith, obtained saluation ; as likewise the varietie and plentie of ioyes to all the faithfull there ; and as it bare fruit to the Iewes for food, that is, to satisfie them, so it did beare leaues to the Gentiles, who being healed by these leaues of all spiritual diseases, were not onely preserued, but also prepared and got appetite thereby, to eat and turne into nutriment, or spirituall strength and contentation, the fruites thereof : This tree grew on euery side of the water of Life, to signifie that they are both but one thing and inseparable, both proceeding from the mightie and mercifull Throne of God, and his Lambe, and they were both in the midst of the Market place, to signifie by their being in so common a place, that as they are the support, strength and comfort of the Church triumphant, or holy Citie, so all the in-dwellers therein haue the like free access thereunto, and are all alike participant thereof : ³ And no accursed thing shall be any more, for then shall hell and death be confined, and restrained within themselues for euer, as ye heard in the former vision : for the seat and throne of God and his Lambe, shall remaine in this holy Citie for euer ; and all his seruants shall be there, seruing him eternally by thanksgiuing and praises : ⁴ And they shall see his face, and be euer reioycing at his presence, hauing his name written vpon their foreheads,

heads, as yee haue often heard. ⁵ And no night nor darkenesse shall be there at all, neither haue they need of lampes, nor of light of the Sunne, nor any materiall light, for the Lord God makes them bright, as yee haue heard alreadie: and they shall reigne there in all glory for euer and euer. ⁶ Then the Angel, after all these things had beene reuealed vnto me, sayde vnto me for the confirmation of them, All the wordes of *this Prophecie are trew and faithfull*, and the same Lord GOD who inspired from time to time his holy Prophets to forewarne his Church of things to come, hee also sent his Angel vnto mee, that by me hee might reueale vnto his seruants these things that are shortly to come to passe. ⁷ Loe, I come shortly, sayth the *Lord*, happy is hee therefore that obserueth and obeyeth the wordes of the Prophecie in this Booke. ⁸ And I *Iohn* am he who haue heard and seene these things: I declare you my name the oftener, lest the authority of the Booke should be called in doubt, through the vncertaintie of the Writer: And when I had heard and seene these things, I fell at the Angels feet that shewed me them, with mind to haue adored him: ⁹ But he said vnto me, *See thou doe it not*, I am thy fellow-seruant, and one of thy *Brethren* the Prophets, although I be an Angel, and one of them which keepeth and obeyeth the wordes of this Booke: adore thou therefore God, to whom all worship onely appertaineth: By this my reiterated fall and offence, notwithstanding that lately before I had committed the same, and was reprooued for it, and warned to forbear it, as ye heard before, I am taught, and by my example the whole Church, of the great infirmitie of all mankind, and specially in that so great an offence of the adoring of creatures, whereof God is so ialous, as he saith in his Lawe: and vpon consideration of man his infirmitie in this point, not I, but the Spirit of God by me, in the very last wordes of one of my Epistles, saith, *Deare children, beware of Idoles*: and in this I insist so much not without a cause; For I know that *Babylon* in the latter dayes, shall specially poison her followers with this spirituall adulterie or idolatrie, as ye haue heard mention made in this Booke. ¹⁰ And the Angel said vnto me, Seale not the wordes of the Prophecie of this Booke, for the time is at hand. Yee heard before, how I was commanded to seale that which the seuen Thunders spake, because it was not lawfull for me to reueale the same: but now on the contrarie I am commanded to write, and forbidden to seale these Prophecies, because I am appointed to reueale the same, in respect that the time of their accomplishment is at hand. ¹¹ And hee also said vnto mee, Despaire thou not of the effect of this Prophecie, although it profite nothing the wicked, but to make them the more inexcusable: For God hath fore-signified, that he who doeth harme, notwithstanding this Prophecie shall yet continue his wrongs; and hee who is filthie, shall yet notwithstanding this remaine filthie; euen as on the other part, it shall confirme and encrease the iust man in his iustnesse, and the holy man in his holines: for it is not the wordes of Prophecie spoken, but the Spirit which is coe-

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rant with it, which makes the seed of faith to take root in any mans heart.

¹² *Loe I come*, speedily, saith the Lord IESVS, and bring my reward with me, to render to euery man according to his workes, as ye haue heard before. ¹³ I am **A and Ω**, the beginning and the end; the first and the last, as ye haue heard already. ¹⁴ Happie are they who obey and keepe Christes commandements, that they may haue right and part in the tree of life, (for by obeying they shall be made Citizens of that holy Citie, of the which that is the food) and that they may enter at the gates to that Citie: for the gates shall be readie and open to receiue them: ¹⁵ But without this Citie, as debarred thence, shall bee *Dogges, to wit*, all prophane liuers, fornicators, forcerers, murtherers, and idolaters, and all who loue, and make lies; and shortly all, who continue in any kind of knowen sinne without repentance. ¹⁶ I IESVS, saith the Lord, sent my *Angel* to reueale these things to *John*, that they might be testified to you the seuen Churches: I am the root and off-spring of *Dauid*, and I am the bright morning Starre, *to wit*, the fountaine of all your glorie. ¹⁷ And the *Spirit*, and the Bride saith, *Come*, to wit, *the Church*; for they for their deliuerance with his second comming to be hastened, and Christ, for the loue he beareth them, hath graunted them their request: and he that heares it, let him say, *Come*, for it becommeth all the faithfull to wish it: And he that thirsteth let him *come, to wit*, he that would drinke of the water of life, let him craue earnestly the dissolution and latter day: And let any who will, receiue the water of life freely and for nothing, as ye heard before. ¹⁸ And I protest vnto all that shall heare the words of the Prophecie of this Booke, that if any man adde vnto it any thing, God shall make all the plagues in this Booke to fall on him. ¹⁹ And if any man take away any thing from the words of the Booke of this Prophecie, God shal take his part away out of the book of life, and out of the holy Citie, and out of these blessings that are written in this Booke: For whosoever in coping or translating this Booke, adulterateth any waies the Originall, or in interpreting of it, wittingly strays from the trew meaning of it, and from the analogie of Faith, to follow the fantastickall inuention of man, or his owne preoccupied opinions; he I say, that doeth any of these, shalbe accursed as a peruerter of the trewth of God and his Scriptures. ²⁰ And now I will conclude with this comfort vnto you, *to wit*, He, euen *Christ*, that testifies these things that ye haue heard: he I say, doeth say, *Surely I come* shortly. Euen so *come* Lord IESVS to hasten our deliuerance. ²¹ The *Grace* of our Lord IESVS CHRIST be with you all, and all your successours in trew doctrine, by the which both yee and they may be so strengthened in the trewth, that by your resisting all the temptations contained in this Booke, and constantly perseuering to the end, yee may at last receiue that immortall Crowne of glorie mentioned in the last Vision. *AMEN.*